



To the Worshipfull

M. Richard Young, Esquire, one
of the Collectors of her Maiesties
Customs in the Ports of London,
and one of her Highnesse Iustices
of Peace & Quorum
in the Countie of
Middlesex.



Neither have, or can
forget (Worship-
ful & my very good
Friend) the courte-
ous entertainment
you gaue to my Booke, entitled
*A Godly exercise for Christian Fa-
milies*, neither may I (without
iniurie to your good nature, and
impeach to my poore credite) let
slip opportunite, wherein I may
shew my selfe thankfull for so
great

THE EPISTLE

great and vnderferued fauour. But wading into the very bottome of all my habilitie, and finding nothing sufficient to counteruaile such kindnes: I am like the poore *Persian*, who desirous to shew him selfe thankfull to *Alexander* for sparing his life, & finding nothing worthy to be giuen to so great a Monarch, died with very conceit of sorow. Even so worshipfull Sir, the very conceit of my want, though not able to stay me as it did this *Persian*, yet striketh me with such a confounded impression, as closeth vp the senses and artices of my present iudgement, did not hope encourage me with some better hap to come.

Vntill which time my V. V. Worshipfull good friend, let this small argument of a farre greater good will, excuse my insufficiencie, and win acceptance in your woonted affable

DEDICATIONE.

affable nature: perswading your
selfe, that I live, in hart and vnfat-
ned affection, next vnder God and
the Queene my gracious Mistres,
to do you the vtmost deuolre and
seruice I can.

Now a little to informe you as
concerning this small Treatise, in
the iudgement of the learned, it
hath been commended for a very
godly and comfortable labour: in
that it discourseth of the most
high argument that may be hand-
led in writing, euen Loue, the be-
ginning and ende wherof, no hu-
mane wit can comprehend. And
one thing shall not be amisse for
your worship to marke, that this
Booke being written by Friers,
men of no smal reckoning among
the Papists: yet how they write
against their own idolatry, super-
stition and trumperie, & inueigh
at the great follies and disorders
among

THE EPISTLE

among themselves, is to be noted,
which was some cause why I pub-
lished it at this instant, when men
of that coat and cognifance, grow
to so many wicked and rebellious
attempts. If they will read this
Booke, I thinke they may finde
matter enough to fall out of Loue
with their blind ignorance, and ve-
nite themselves to the true & live-
ly image of Loue, such God and
his Church, which I desire they
may, if God haue not altogether
giuen the ouer: or els to confound
them & what they intend, to the
hurt of his truth, and our most
gracious Queene. Thus leauyng
further to trouble your VVor-
ship, I remain deuoted to you and
yours in all hartie and humble af-
fection.

Your VVorship

at command,

At Monday

W

The intent of the Author, and what
purpose is in the discourse fa-

allowing to add much more to the
end of this work: Chapter I.

All our actions
whether private or pub-
lique, we determine an
end or purpose before
we begin: which ser-
ues as a line or rule to direct us, both
in the continuance of the worke, and
in the finishing thereof.
My determination thus being already
digested, and the full issue of my
enterprise well considered, it shall
suffice in three or foure wordes to
make you acquainted therewith, and
so to proceede to euerie circumstance.

The matter wherof I am to speak,
is Love, not that fowle and lasciuious
Love, wherof the Poets are inuen-
tored, but of that holie & diuine Love,

100

A.

whereof

The mat-
ter inten-
ded is Di-
uine Love.

The true Image

whereof God himselfe is the selfe
foundation, according as it is writ-
ten, *Deus est charitas*: And in this
occasion of so high and excellent con-
sequence, albeit no tongue can suffi-
ciently speake of it: nor wit or iudg-
ment of man sound the depth also sa-
cred a misterie: yet according to that
poore Talent which God hath given
me, I will labour to finde out that
true and perfect Image of Christian
Love, which is the beautie and glory
of Heauen, and maketh mortall be-
ings like Gods on the earth. And to
this end is all the matter fol-
lowing intended, to distinguish all
extraordinarie loves and affections
by themselves, with brieve descriptions
of every one in their colours, that that
Love of so great maiestie may bee the
more cleerly discerned, & embraced of
every one, as so rare a Jewell ought.

The pur-
pose of the
discourse.

Of naturall Love.

Chapter. 2.

When I entred into considerati-
on of the large measure of selfe,
Love,

of Christian Love.

Love, and that I would gladly have
the true figure or portrait thereof, yet
ignorant howe or where to come by
it: I went first unto Nature, as one
desirous to see how I could be further
ed by her in so serious a search. Shee
sheweth manye goodlie platformes
and figures, which shee received (as
she saith) from her Predecessors, and
for that cause she was the more cha-
rie and choise of them. Yet notwith-
standing, I had no great liking to the,
because not onelie their colours de-
cayed, but their vertues were growne
of no account or reputation: yet were
they esteemed among wise men, soles
and Heathen men, yea amongst bea-
stes and unreasonable, but for so lit-
tle profit was to be looked for by them
in my present intent, I could not en-
certaine any opinion of them, and yet
it shall not bee greatlie out of square,
for me to tell you what thinges they
were which Nature shewed me.

Love is first
sought for
by Nature

The first figure which she brought
me, terming it by the name of the
image of Love, was the Love among
Kindred and Parents, which I did
A.ii.

The first I-
mage of
Naturall
Love.

berie

The true Image

10

2, Cor, 5, 16, *Neminem nouimus secundum carnem.* We know no man after landred or carnall affection. It caused Hely to be reprobued of God, when as he himselfe rebuked him thus. Why hast thou made more of thy children then of me? Wherefore, as it followeth in the Bible, he died an evil death and his childzen likewise. It binde-
 reth vs also from finding our Lorde and Saviour Christ Iesus, as wee haue an example or figure left in the holie Gospell after Saint Luke, that when Christe was sought among his kinsfolke and acquaintance, he could not be founde: which made S. Barnard to say: Lord I can not find thee, but in thy Crosse.

The second Image of Loue, which
 Nature

of Christian Love.

Nature shewed me man betwixen the
 body and the soule. The soule loneth
 the body to her selfe, that it suffereth
 great paine and sorrow to be parted
 from it, but when it is ordered by the
 holie Ghost, so that the soule use the
 body under the Law of God, to be re-
 pentant to give thanks, to profite o-
 ther, and to chuse rather the want of
 all earthly pleasure, than to die, ra-
 ther than to commit such sinne as shal
 offend her maker. If these colours
 had bene laid on this Image, then
 would I have said, Nature had done
 like a perfect worke woman. But her
 love being tied to this life, desiring
 to joy and delight here in this world,
 to abide long in lusts and wanton
 pleasures, and for the maintaining of
 them, not to care for the displeasure of
 God: I must needs say, the devil
 was too neere when this counterfeite
 was drawne, and hath infected it so
 much with his mischeivous presence,
 as he draweth all (that he leade them
 liues) to hell headlong after him, witt-
 les agreeing with the saying of Saint
 Augustine. By such as these are, the

The second

Image of

nature

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

Image of

Love

A.iii.

Cittie

The true Image 10

Cittie of the deuill is builded.

The thyrd
Image of
Naturall
Loue.

Three o-
ther Ima-
ges of Na-
tural Loue.

The third Image of Loue is shewn by Nature, being betwene the five senses and theyr objects. As when the sight is presented with beautifull things, or deuices of variable and artificiall colours. Or when the hearing is delighted with the soundes of sweete voices, or saintis musick harmonie. Or when the tast is delighted with delicious meates and drinks. Or the smelling of sweete odours and perfumes. Or the feeling and touching of such things as is sweete looking to the same. And verily these presented thre other portraies or figures of Loue, the first was betwene a man and his wife. The second an ordinary kind of loue betwene man and man. And the last was the Loue betwene friends, and such as are mutuallie brought up together in companionship from their youth. And al these being not governed by the diuine spirite of direction, it is easy to knowe what harme cometh by them, therefore I haue good reason to perswade my selfe, that none of these was the speciall

of Christian Lode.

special Image of Loue I looked for:
 neither that Nature could bring mee
 to the light thereof: neither, and there-
 fore I thought it best for me to dispose
 my thoughts to a further search:

But then on a sudden came to my
 remembrance, how the Romaines
 in olde time had an Image among
 them, which they greatly praised,
 and made no small estimation there-
 of. This Image (as I have read) was
 portrayed like a young man, standing
 bare headed, having written on his
 face *Gen*, *Est et Hic*, Summer
 and Winter, and he was clothed in
 a short thin coat, on the hem where-
 of they had written, *Mors et Vita*,
 Death and Life. His face was open,
 that his hart might be seene, and his
 arme was bowed, pointing with his
 finger to his hart, where might bee
 seene written *Longe et prope*, far and
 nere. When I had well viewed this
 counterfeit, and perswading my self
 there was some secrete meaning sha-
 dowed in this devise: I was imme-
 diately made acquainted with the whole
 conceit thereof, and every circumstance

A. lili.

declared

The descrip-
 tion of an
 Image in
 olde time
 had in great
 account a-
 mong the
 Romaines

The true Image

The mea-
ning of this
Romaine
Image.

declared unto me as followeth. The cause why he was painted like a young man, signified, that true Love and loyal friendship is allayed fresh, therefore full and amiable, never fading or fading by any extremity whatsoever. Thus was here taught, not ashamed to shew himselfe unto all men, and likewise that he was not afraid to shew himselfe a friend at all occasions. His rude and shaggy beaure, declared, that a very frendly indoe, will not refuse to suffer hard exigents, and extreme necessities, for the love of his friend. The tunic why *Mors et Vita* was written on the hemme of his garment, was, that he which loveth trouble his friend, sanctifieth so all his life unto death, and after death like to life, so farre as the bonds of friendship may stretch. *Est et Hic* on his forehead, signified, that unfayned friendship endureth as wel in aduersity as in prosperitie. His hart was open to be seene, meaning he woulde not hide or conceale any thing from his freende and Lover.

And poynting his finger towardes
his

of Christian Love.

his hart, & he desired that his hartes
should be in his hart: & now his hart
like wife consented to his love: & he
passe there, fasten. & thus we see
that this love is: & in this love
can not be separated by distance of
place, or long continuance of time, but
ever more continueth in one ever
new estate, flourishing, faithful, intire,
and perpetual. & thus we see how
the benefit of this Image may
thought to be to be a man, and
acquaintance necessary to this present
life, and Place, Aristotle, Plato, with
many other, may seeme above all the
things that be in this world: & the
Willeman sayth: & a man may see
off comforted at no small distance
made a man: & a man may see
a man. A faithful friend is
no price, he is right of gold and silver
is not a man, but a man is to the
goodness of his: sayth: & a man is there
one special benefit to be a man: & a
goodly Image which is in the heart
alwayes looked: & a man is upon
earthly things, and be a man
and bitterly upon his enemies. & he
had

Ecc. 6. 15

The true Image

had taken up many famous persons
 bearing respect to God: and how much
 things, I would have commented
 it for the moste wealthy husband or
 amongst all states inventions. But
 Saint Paule for that very cause toyle
 led me to despise it, saying to the gods
 were the inventers thereof: *Quia*
non cognovissent Deum, sed sicut Dei
non glorificaverunt, aut quasi imaginem
seu similitudinem in cogitationibus suis, et
obscuritatem esse deum non agnoverunt.
 Although they knewe God,
 they glorified him not as God, ney
 ther were thankfull: but waxed full
 of vanities in their imaginations, and
 their foolish heart was blinded: when
 they counted themselves wise, they
 became fooles, and fell to Idolatry,
 and to manye great inconveniences.
 Our Saviour also telleth this
 image and sayth other, both for the
 cause, and for that it looked so terrible
 upon his enemies, saying: If ye love
 onelie them that love you, what re-
 ward looke ye to have truly ye shal
 have none of mee, for you have re-
 ceived

Ro. 1. 21. 22.

11. 2. 100

Lu. 6. 32. 33

of Christian Love

cheued your rewarde alreadye. And
thus leaving nature y^e lone glasse to
seeke further.

Of worldly Love,

Chapter 3

The world then called mee, and
showed me a portcullis, where I
saw a great many things, and
at barres with gold and silver, and
jewels that were both fitch and costly,
yet not like to life with some fresh
and white colours: offering it to mee
for a small value, as for some
spices which I desired it. And on the
border thereof were figured sundry
beastes, fowles, serpents, hebenes, and
flowers of sundry kinds, so sweet
long and so ingenious, I was
brought to nature, as though they had
bene the selfe same thinges in
the world. I sawe so many
beastes so cruell in devouring, the flies
so biting, the bees and wasps,
and taking away theyr sweets, and
pleasant labour, the serpents so stinging,
and

Lone
sought in
the world.

Dr. J. J. J.

The true Image

and the woymes so gnawing and bytting, that I stood in doubt whether I might touch them with my hand or not. And above all the rest, one little woyme did greatly affright & amaze me, which I tooke for a lying thing indeede, and iudged it to be called the woyme of conscience. As I stood champing this Image with my Bible in my hand, I cast mine eye into my booke, where I slipped in the first Epistle of Saint Iohn these words to be written: *Ne quis diligit mundum*, *neque deum in se habet*, *neque deum diligere potest qui diligit mundum*, *neque filium carnis patris in se habet*. I understood that he meant thus. For not this Image the love of the world, for if you see, and looke much upon it, it shall bewitch you and make you blinde, and if you set your love upon the world (forth he) the love of our Saviour Christe, who is the very Image of true indeede, cannot be in you. The Prophet David shewed me likewise, that these ravenous foules, beasts and serpents, were lying men, bewitched and transformed by reason of this false

1. Ioh, 2. 16

of Christian Loue.

false Image; and the worse the cause
 to be, saying *Non cum in honore esset.*
 Man Lord of all creatures, ha-
 ving in himselfe the lieliest Image of
 God (from whence he ought to aspi-
 re to the best Image of Love) to his
 high honour: knewenot his degree
 and his estate that God had made
 him for, but sette his mind more on
 these vaine and outward transitorye
 thinges, where through he is trans-
 formed and compared to beasts most
 vnreasonable, and so is made like vn-
 to them, *et sic hominem non*

I false Image; I am right sure
 thy colours be full of mischiefes; and
 repleat with all the veyles that may
 bee devised. Thus Saint Iohn bad
 me take circumspectie vpon it, for the
 matter that it was made of was very
 brittle, deuilemous and frowght: there-
 fore I took it vp in my hand, & looked
 the more warily vpon it, when I per-
 ceined that Saint Iohn sayde trueth,
 where he sayth: *Quoniam omne quod*
est in mundo, concupiscentia carnis est,
et concupiscentia oculorum, et superbia
vita, quoniam est ex patre, sed ex mundo
est.

2. Ioh, 1, 16

The true Image

Swift. For all that is in the world, at the
lust of the flesh, the lust of the eyes,
and the pride of life: is not of the fa-
ther, but of the world. I remem-

been also, that the fruit which is sweet
to the eye wast beautifull, and fragrant,
is soonest rotten, and of least continu-

2, Cor., 7, 31

nance, and Saint Paul's faith, Pres-
erje enu figure huius mundi. The fa-

thion of the worlde passeth soone a way. In time of tribulation it melteth away as snow before the sunne.

Ecc1,6,8

Est enim amicus secundum tempus suum, et non permanebit in die tribulationis. Therefore it is a friend for his

mis. Therefore it is a freewheel for hys
owne earne, and will not abide in the
time of trouble. Such confidence is
hollo and empty, as though it were
blowne full of wind, and so light that
it wyl be moued with eury blaff, so
bittie that it wyl break with the ve-
ry leaff fall, cleauing to mens bandes,
and defiling them as pitch, and sanc-
ring very ill, it hath some time to make
a countenance, that it wyl make
fooles to ioye and laugh so exceeding-
lie, as they laugh themselves to death.
Therefore the Wiseman sayth. Ri-
sum

15778

of Christian Love.

The repetition of this word is a sign of
 laughter for a great error and deceit, Eccl. 1, 26
 saying unto them that be wise in the
 image of this world: Why will ye Pro, 10, 14
 be deceived for a thing of naught?
Quasi per risum stultus operatur factus.
 As a fool doth wickedly, and maketh
 of his a laughter of ie: Therefore they
 that so scorn and laugh at their olone
 folly, may be right sure they laugh-
 ter shall bee myrt with great payne:
 And the last ending of theyr ioy shal Pro, 14, 13
 be overlayd with sorrow and lamen-
 tation.

The Image of the Idol doth take
 away the memory of man, making
 him cleave to forget God, and all that
 belongeth to him: being so confeder-
 ate, and in such league with the de-
 vill, that it cannot do any service to
 almighty God. For Christ sayth. Luk, 16, 13
Nemo potest duobus dominis servire. No
 man can serve two Masters. And this
 Image of the Idol is it that inze-
 ched conscious men use as their God,
 putting all theyr trust and attention in
 it, and yet it is as trayterous to them
 as Judas was to Christ; and sayth to
 the

**The counter-
tendency of
the Image
of fleshly
Love.**

613478

25.1.

it

Ecd, 9, 10,

! Eccl. 19. 7. 31

[illegible]

strength in very beauty, remembering
 great Sampson, John David, King
 Solomon, and many other before they
 were hereinafter. Therefore David af-
 fers helpe of God, to turne away hys
 eyes from the vanities of this fleishly
 image, for it was so pleasure and de-
 lightful to the outwarde sight, that
 he could not refrayne himselfe from
 it, And Solomon could say, That out-
 ward beameye is a vaine and deceiva-
 ble grace. Therefore he sayth in his
 Thronerhet: *Fallax gratia, et vana est*
pulchritudo. Fanor est decerfull, and
beautie is a vaine thing. *Fanus est*
diffidantia, et vana est. For this harlots type
 are dropping as a honny combe, and
 her throat is more glittering the axle
 but the last end of her is very bitter,
 and stungeth more venomously then
 the tail of a serpen.

III He shewed mee also that which I
 perceived not (I was so blinded with
 ougly looking vpon her) a little from
 her was death, and hell mouth was
 gawing to receiue her, and all p were
 with her.

Pedes eius, descendunt in
B.ii.

2. non

Psalm. 107

Pro. 31. 30

Pro. 5. 3

Pro. 5. 5

mar.

The true Image

Prou. 5. 3,

Her feete got downe vnto
death, & her steps pearce thorow to
hell. Therefore he had the *Louysie*
as a vaine thing, it is appropriate for
Vitru deus etc. Keepe thy way farre
from her, and come not nigh the
dore of her house. For though it bee
bought freely, yet at the last it putteth
both soules, goods and soules to great
leopardy. According as St. Paul sayth
Si vitam secundum carnem vixeris, morieris. If yee live after fleshly plea-
sure, yee shall surely dye a very cruel
death. Therefore wee ought not to
meditate to spende thereon, but also it
is necessary for vs to staye farre from
it, with all that belongeth thereto, be-
cause it smiteth and polluteeth the
soules with all wickednes and sinne,
and woundeth the body with in-
numerable sicknesses and deadly harmes.
So that both soules and body be in
great danger to perishe thereby. If
they haue not helpe and succour ther-
by, as good helmes: so the soules and
bodies perishe, because her Image was so
hurtful, and an enemy to that Image
of

of Christian Love.

of Love which I sought for. Of such Images as are made by Artificers, as Painters, Carvers, Engravers, and such like: whether the right Image of Love may be found amongst them or no.

Chapter 5.

When I sawe that neither Nature, the Image nor the picture could deliver me the true and perfect Image of Love, which I sought for, I went to the Shoppes of the Artificers, such as make goodly Images of divers matters, as in mettall, stone, timber, cloth and painting: yet they receit on the lookings, did persuade me, that the very Image of Love lieth not amongst them. Nevertheless there were many speciall figures of daintie workmanship, as of God the Father, Christ crucified on the Crosse, bys miraculous workes in sundry Tables, the deedes of the Apostles, and many like portraictures out

Of Artifici-
all Images
of Love,
if the true
Image be
amongst
them.

The true Image

of the Scripture, which in my frailty
indignment might stirre vpp a man to
devotion, and make him mindefull of
God. Beside, I had bestowed greates
travails and industrious labour, to
shape the herie true Image, yet all
was to no purpose, and I was heere
the neerer of my intent: whereupon
I determined with my selfe to buy
one of these; and as I was choosing
one of the goodliest, there came to mee
a reverend holie Doctor of the Church,
who very much reprehending mee for
my follie, said. Why dost thou cast
away thy money vppon these vayne
and corruptible thinges? thy goods
were not given to that ende, thou art
very much to blame, leest thou not
the goodlie living Image of God, I
meane thy Christian brother and
neighbour, most lamentably euerie
day to perish & decay by great mul-
titudes and yet wile thou bestow thy
mony vpon these dead and sencelesse
stocks? If God hath indued thee with
worldlie substaunce, and gyven thee
the riches which is accounted hu-
maine happines, not as thine owne,
but

S. Ierom.
defend.

A notable
lesson for
the Papists,
the vayne
worship-
pers of
stocks and
stones.

but to use them like a good & faithful
full forward, to his glory, and thine
own soules health: thou seeing thy
poore and needy Christian, brother
to great want and penury, spatch
the purchase of meryn and pittie in
charity, which might greatly re-
leue him: and manifest thy goodly
love: how may it be said, that god-
likeness is in thee? **W. iiii.** I have
said, I may not I spend myne almes
where as I will, as as I do not care
to see them, almes, in such a
manner as I see in extreme need.
This I confess I should offend in
this, if I should suffer them to be lost
having interdicted to helpe them,
and great they is necessary for myne
own sake. But I knowe none such,
and there be many that may, & who
are better able then I, to releue the,
neither am I bound to seeke where
such are, as I see in such extreme ne-
cessitie. Thus I see fell into a long di-
putation, till at the last be concluded
this, that not onelie extreme neces-
sitie doth bind us to give almes: but
also when we have more then is ne-

W. iiii.

sc. ii.

14. 11. 11. 11.

14. 11. 11. 11.
14. 11. 11. 11.
14. 11. 11. 11.
14. 11. 11. 11.

The comon
speech of
the world
sows a
daye.

Luk. 11, 41

He is the true man, the true of our
blood, who has not given himself, but
himself unto the Father of God,
where he sits. *Permanens yndes*
et in illis formis. True also of
that which is superfluous, it is that
it is thought, that there shall be no
least remainder in the left hand of
God, when he shall give reward of
communion upon them, revealing
their lack of charity and giving of
alms, he shall call in manner
of their own desertion. *Deus*

Distincti. 42

S. Ierome.

S. Augustinus

S. Thomas

secunda,

S. Ambrose.

S. Ambrose.

Distincti. 47

in which Ierome in the same manner
saith, *Quid est quod tuus*
S. Augustinus *De* *Deum* *Deum* *Deum*
S. Thomas *Deum* *Deum* *Deum*
secunda, *Deum* *Deum* *Deum*
S. Ambrose. *Deum* *Deum* *Deum*
Deum *Deum* *Deum*
S. Ambrose. *Deum* *Deum* *Deum*
Distincti. 47 *Deum* *Deum* *Deum*
foolish man, *Deum* *Deum* *Deum*
broughtest thou into this world with
thee? *Deum* *Deum* *Deum*
Is God unjust, for that he giveth
more to one man than to another,
that he is he unrighteous, because
he suffereth thee to abound in wealth,
and

of Jackson, La.

Hec Ambrose distinct. 47.

The true Image

is not content, neither to the sustentation of the body, or to honest and reasonable maintayning of our degree or estate, cannot but be imployed to some very euill ende, except it be (as I haue sayde) bestowed vpon our poore brethren, or to the necessities of Christs Church, as to the maintayning & defending of the faith, to the magnifying of Gods honour, and to the increase of vertue & good life. And for these fond pictures and Images, which then shink best doo make for thy purpose, because it is sayde in the Popes Lawe, these Images are layn men. Becket, who are vnperfect in ghoistly life, & therefore these serue to: stirre theyr mindes to deuotion: but this hath beene proued, that they haue broghe into the minde vanitie or euagation, rather then deuotion or contemplation, and peraduenture some private affection or spice of proprietie amongst religious persons, and therefore see thy conuersation be holye and mecke, and thy doctrine sounde and good, and let that be the thing

of Christian Loue.

thing to moue mens mindes to deuotion. Thus almost confounded, I laide to him, beware Sir what you say, your opinion condemneth the dooings of manie good menne in elder time, who honoured the Temples of God with manie goodlie Images of great cost, of silver and golde, set with pearles and stones, great plenty of Copes and Vestiments of Linnen and cloth of Golde, and innumerable riches in plate, as Croffes, Candlesticks, Censours, Chalices, with many other thinges, which haue been thought greatlie to the honour of God. Alas, sayd he, I see it is but vaine to preach and teach men, to learne and take example of Saint Ambrose, Augustine, Gregory, Exuperii, Nicholas, Martin, with diuers other holie Bishops and such like, in whose time were little or none at all vsed of these thinges, for they would haue all thinges that belonged to the church, (and specially to the Sacraments) honest, decent, pure and cleane, but not costlie or curious. Then were trene Chalices, and golden Bristles, but now we are golden Chalices

Let the Papists marke this place well.

The true Image

Qualities and true Pictures, or rather
 the true Pictures: When were
 holie and religious men, clad in haire
 and sackcloth, and nowe they grudge
 and disdain to weare good wollen
 cloth. When were religious houses
 hostries for poore men, nowe they be
 filled with lardens and idle lecher-
 ous: When they were apparellled
 with woollenes, povertie, chastitie,
 and caritie, nowe with silkes, pompe
 and vanitie. Yet if there were no
 poore people, I could easily what holie
 things I will: but Christ sayth. *Semper pa-*
uper habetis vobiscum. Ye shall alwaies
 have the poore amongst ye. Also St.
 Paule sayth. *Templum Dei sanctum est*
quod edificatur. The Temple of God is
 holie, which Temple ye are. The
 Temple of stone is not holie, but by
 reason of the living Temple, there-
 fore that is farre more holie, and nee-
 deth much more to be relieved, main-
 tained and adorned. Should we then
 goe lay up, or spend our riches on the
 stonie Temple, and suffer the living
 Temple, the members of Christes
 precious body and blood, to perish e-
 ver

Math, 26, 11,

1, Cor, 3, 17

of William Dove.

that be like to goddies: & that be
 not that Christ commended to be
 such really ministers in his Church,
 but by manifold times commended
 to nourish his poore members: and
 some men leave the commande-
 ments of God, for their own tradi-
 tions and ceremonies, as thecribes
 and pharisees did, and fall to serve in
 to theyr own Idolatrous tradi-
 tions: as they altogether deny theyr
 christians to be. 1 Cor. 10, 11
 But some say against mee, that the
 Mayse was the Tabernacle of God
 with great sumptuousnes: at feastes,
 Games, and precious stones, and like
 to the house of sharon built the Tem-
 ple: but this will they not with them,
 but rather against them. For all such
 thinges were but signes and shad-
 dows, as Paul saith they: unto
 which Law: which is the
 spirituall and perfect law: therefore
 we should leave the shadowes and fo-
 lowe the truth, according that which
 is perfect: and cleave to that which
 is perfect. Also in the time of Moyses,
 there was no neede to give almes to
 the

Deut. 3, 4

1, Re, 10, 20

the poor people: for they were some
 with Moors in desert: and they cle-
 thing decayed not of all the time that
 they were there, as it is said in Deu-
 tonomy. *Et affirmamus quod quod op-
 richoris, nequaquam vti alicui defecit,
 et penitus non est subitum, in quadra-
 gesima annis est.* Thy rayment wax-
 ed not old wypon thee, neither dyd
 thy foote swell these forty yeres. In
 the time of Salomon there was so
 great aboundance of gold and silver,
 that it was not set by an ine: reade in
 the third booke of the Kings. But
 I saye do labour in vayne, and to get
 nothing but hatred: for recompense.
 Yet I commend no man particularly
 but if you looke well into the holie
 Scriptures, and remember the lining
 of our ancient preachers, if books
 be true: doubtles we may I say knowe
 that we are ouermuch to blame, farre
 vnlke them that shoulde bee Christi-
 ans in dede as well as in name. I
 pray God that many be not onely ly-
 like, but also too farre: wide and con-
 trary in theyr lyving. But as for the
 good Brother, that art so desirous to
 finde

OF CHRISTIAN LOVE.

I have a good conscience
 my selfe, what I have said to you,
 the holy scriptures agree to the same
 saye, I beseech you, **Call**
 therefore to heart, **Luk, 24, 5**
 thou the young among the dead,
 I live in darkness, a prisoner among
 earthly things, incorruptible among
 corruptible, it is not there, but it is
 merciful goodly, and wonderfull
 to behold.

The

Of Christian Love.

gloria eius filia regis abintus. For al the
glory and pleasure of a Kings daugh-
ter, is inward, ghedly in the soule. He
be the daughter of a heavenly King,
chosen to his dearly beloved Sonne
Christ Iesus: your father I suppose
did give you this liuely Image, when
he spake to you by grace, and said. *An-*

Psal. 44. 14.

di filia, et uide, et incline aurem tuam, et
obliscere populum tuum, et domum pa-
tris tui. Harken O my daughter, and
see, encline thine eare: ; forgette also
thine owne people, and thy Fathers
house. That is as much to say, as for-
sake the naturall loue, the worldlie
loue, thy fleshy loue, forsake all vani-
ties, and make thee naked of all earth-
ly things by poverty and chastity. *Et*
conspicet rex decorem tuum: quoniam
ipse est Dominus Deus tuus, et adora-
bis eum. And then the King my son
shall couet thy beauty, and apparell
thee with clothes of vertue, &c.

Psal. 44. 12.

Psal. 44. 13.

Thus I doubt not, He that hath cal-
led you from darknes into so great
light of grace, and hath neuer taken
you vnto his spouses: hath neuer the-
ren yett this glorious Image, and
bath

1. Pet. 2. 9

The true Image

129 Hath given it to you much more good
ly then I can describe it as it is, for it
is infinite and incomprehensible: yet
it pleased him to shewe it unto all
meete soules after theyr capacities,
calling them his daughters, saying:
Audi filia, Heere my daughter in
true fayth and obedience, *Ecce vides*, and
see what I haue doone, and dayly do
for you: see what you doo agayne,
or haue doone for me, see also what I
doo prepare for you. The beholding
of these three things, I think should
leave some print of this heavenly I-
mage in our soules: but much more
in you who are his speciall and chosen
houses.

And of this worthe and vniuersall
Image of Loue, I would gladly shewe
you some what, in part to performe
mine intent, and yet I feare mee of
presumption, in enterpryng to
shewe that I neuer knewe, or that
you knowe much better then I: yet
a blinde man may shewe that he can-
not see, especially when it is put into
his handes.

Saint Paule put a Glasse into my
hand

of Christian Loue.

happ. I meane pure, reuerend and ho-
ly scripture, and had me come forth
of darknes into the light, for if thou
desirest to see this perfect Image,
thou must looke deuoutly and earnest
lie in this glasse, for it can be shew-
ed no other wise here in this life, but
by a glasse, or in a darke similitude,
which dooth not shewe the thing ex-
actly as it is: but the time shal come
I hope, that we shall see the very selfe
same thing indeede, to our great com-
fort and everlasting saluation. I loo-
ked in this glasse, and I could see no-
thing but mine owne face so holie de-
formed with many filthy spottedes. I
was hiden to goe, washe me & make
me cleane, and gette me to the light,
and so I did: yet mine eyes were so
dymmed with dust and humour, of ba-
nitive and carnalitie, that I could not
perceiue this glorious Image. I went
then to a place of religion, and tooke
a ghostly father, shewing him myne
intent, how I came to make cleere my
sight, that I myght once at the
least gette a syghte of thys I-
mage.

See heere
how frailtie
maketh him
fall againe,
after the
maner and
custome of
the papistes

The true Image

There me thought it should be, for
 there were the most goodly apparell-
 ed Altars, with Tabernacles subti-
 lie caruen, and gilt very costly, there
 was the most sweete harmonye of
 voyces and Organs, and the goodliest
 deuout obseruances that euer I sawe
 or heard, in so much as I was mou-
 ued for a time vnto Religion there.
 Wherein I asked counsell of my
 ghostly Father, but he perswaded me
 to the contrarie, saying: all is not
 golde, that shineth as golde, for there
 is one thing that destroyeth much
 goodnes, that is, our owne inordinate
 selfe loue, whiche is cause of great fall, as
 Saint Paule prophesied to his Disce-
 ple Timothie, saying. *Ecce nunc scio*
quod in nouissimis diebus habebunt ho-
mines periculosa. Et erant homines seipsos
amantes, cupidi, avari, superbi, blasphemae,
parentibus non obedientes, ingrati, scelo-
si. Sine affectione, sine fide, criminato-
res, incontinentes, immixti, sine benigni-
tate. Proditores, prauituli, uisendi, fac-
ies, et voluptatum amatores magis quam
Dei. Habentes speciem quidem pietatis,
virtutem autem eius abnegantes. Et haec
denota.

2 Tim. 3, 1-2
 3, 4, 5.

of Christian Love.

denia. This knowe, that in the laste daies perillous seasons shalbe at hand For men shalbe inordinate louers of themselves, couetous, boasters, prond blasphemers, disobedient to parents, vnthankfull, vngodly. Without naturall affection, true breakers, false accusers, fierce, dispisers of the which are good. Traytors, headie, high minded, louers of pleasures more then louers of God. Hauing a cloked image, a similitude of pietie, that is of honour and love to God, but the very vertue and effect thereof they renounce and haue it not. Beware of such (saith Saint Paul) and eschew theyr company.

Marke this well,

Thus I perceiue that charity may lacke, notwithstanding all these gay outward matters and obseruances, all their gay singing and playing on Organs, or multiplying of prayers upon theyr Bookes and beades, neyther can they be euident signes and proofes of love and charitie, but many times some of them greatly hinder deuotion and contemplation, stirring up the mind to elevation & vaine glory.

A speciall note for the Papistes.

The true Image

glōry. For Charity (sayth S. Paule)

1, Cor, 12, 25 is to edify our neighbour, to thinke
our selues members of one body, and
so to vse our selues one to another, as
the members naturally doo in the bo-
dy, considering our selues are as one
body in Christ. We should be as glad
of our neighbours profit, as of our
owne, and to helpe them in theyr di-
stresse, as we would be holpen in our
owne neede: louingly to refozme and
correct them that do amisse, to helpe
and releue them that bee fallen in de-
cay eyther bodily or ghostly, to cherishe
the sicke, and house the harbourlesse,
and in seueral wayes to knit vpp the
rest. To referre all our riches, labour,
studie and care to this ende, that wee
may profite and doo good to many in
our Sauour Christ. What as hee was
not borne for his owne profit, nor ly-
ued here for his owne pleasure, nor
dyed to doo himselfe good, nor to come
the sooner to heuē, but gaue himselfe
wholly and euerie way to our vse
and benefite: even so wee should ap-
ply our selues to the profite and com-
moditie of our christian brethren with
the more we releue and comfort, the
more

of Christian Love.

where Anguler say that it be to our sorrow
 les, & the more acceptable that we be
 before the maiestie of God. If our loques
 were imployed to this end, (sayd a ho-
 lie religious Father to mee) the lines
 of the religious personnes should be
 much more ioyfull, pleasant and easie
 then they are: where nowe wee see
 them verie contrarie, heauie, painful,
 laborious, full of superstitious obser-
 uances and vaine customes, leauing
 aside the true way of life, the follow-
 ing of Christ, the olde manner of ly-
 uing, that was taught, bled, & shewne
 by our holy forefathers S. Augustine
 S. Ierome, S. Benet, with manie o-
 ther, so that nowe there is little diffe-
 rence betwene laye people, & priests,
 and religious persons, both in world-
 lie lining and criminall offences. Yet
 is it said vnto them by S. Paul. *Noli
 conformari huic seculo* Be not ye fashion-
 ned like vnto this world. And though
 their outward habit differ in colour,
 yet is it like the world for excesse price
 and vaine. So if S. Augustine or S.
 Ierome were alive again (whom they
 take as fathers & authoers of their ru-
 les &

S. Ambrose
 distinct. 25

A very ne-
 cessary note
 for the time
 present.

Rom. 12, 2

The true Image

I would this
might bee
considered
according
as it ought
to bee.

of such a thing) I thinke they should
not knowe them, but woulde rather
say, there was neuer any thing that
they more reprobued, then such thing
as is now a daies in manie places of
the world. They woulde say, that they
ordained the manner of lyuing after
the rule of Christ and his blessed Apo-
stles, and not after the superstitious
manners of the Jewes: who were
gay and sayre all thinges outwardly,
and were inwardly full of raine,
venome, snare and mallice.

The Image of Loue that Saint
Pauls drew, and which these holie
Fathers had set forth openly in their
houses of Religion, teaching their
disciples and successors before all o-
ther thinges, to looke diligently ther-
on, vnder great excommunications
and payne of punishment: is now
portrayed with dispensations, decei-
ued with vayne customes and cere-
monies, with false, forged and decei-
table colloours, so that it is cleane alte-
red and changed from the true olde
forme and similitude, and being no-
thing els but a miere fraudulent and
fayned

The Church
of Rome a-
busing the
true & an-
cient Image
of Loue.

of Christian Loue.

sayned thing. And they that thus bee
saith St. Paule, doo not agree with 1, Tim. 6, 3
the holy doctrine of Christs: but are 4, 5, 6, 7, 8
proude, and can doo nothing but
multiplie wordes, whereof commeth
contention, blasphemie, euill surmis-
ings, and many other euills. Think-
ing it great honour to God; and a
deede of charitie to gather riches, and
to encrease the temporall patrimo-
ny: but the very riches in deede, is to
vse the deedes of christian charity, be-
ing cōtent with meate, drink & cloth
or what els pleaseth God to send.

*The properties and effectes of this no-
ble Image of Loue.*

Chapter. 7.

This Image of Loue, as St. Paule 1, Cor, 13, 4
describeth it, is very patient, meek, 5, 6,
& gentle of countenance, charitable The condi-
without enuy to any person: it doth tions of the
no wrong: it is not rigorous nor blo- true & per-
wen ful of pride: it pretendeth no am- fect Image
bition: neither loketh for honour or of Loue.
dignity, it requireth not profit for it
selfe, but onely to profit other: it
hath

The true Image

hath no angry countenance. &c.

Impossible is it for this beauteous Image
to imagine any ill, for it is greatly
displeased with evil doing, and char-
fully reioyseth in truth and goodnes,
it is very strong to endure all troubles
and aduersities. it beleueth all truth,
though it be above reason, it hath god
hope in all thinges that God promi-
seth, it is stedfast and perseverant, bear-
ring patient all manner of crosses and
calamities, til better may be, it neuer
wearyeth or faileth, but the longer it en-
dureth, the more orient & goodly are
the colours thereof, and the more
strength and vertue it hath, and the
more pleasant it is to behold. **S. Gre-**
S. Gregorye. gory sayth, it is so goodly a thing, that
no creature can praise it sufficiently
as it deserveth, nor haue the full know-
ledge of it in this life, to describe it as
it is, it worketh maruailous thinges,
great, mighty & substantiall in effect.
2 Cor, 13, 10. It hath this mighty operatiō, y what
soener is done or wrought wher it is
present, it is sufficient & good, though
sometime it seeme euill to some men, &
contrariwise, all thinges y are done,
wher it is not present, although it ap-
peare ne-

of Christian Loue.

neuer so good, yet is it starke naught,
 and of no value: It vnieth & maketh Collo. 3, 15
 many men all one body, and knitteth
 them so fast together, that nothing can
 sunder the. It couereth the multitude 1, Pet. 4, 8
 of sins: and redcemeth our forsaies & 1, Ioh. 4, 18,
 transgressions. Whosoener hath this
 vertuous Image lively engrauen in
 his hart, shall not neede to feare anye
 perrell whatsoener, neither may anye
 iudgment goe against him: or anye
 thing doo him harme: for it giveth
 light in darknes, causeth ioy in heari-
 nes, mirth in sadnes, in paine it wo-
 uoketh glad patience, there can bee no
 wrong or iniurie offered where it
 dwelleth, it alluageth hunger and
 thirst, it maketh bond men free, poore
 men rich, sick men whole & sound, yea
 & sometime it raiseth the dead to life, Osce, 11, 4
 it is so attractive, y it draweth all good
 things vnto it, and then maketh all
 thinges common. Sometime it hath a
 sharp & rigozous countenance vpon
 sinners, but neuer is it malicious or
 enuious: for it mozneth w moznere, it
 reioiseth with them y be glad in God,
 it græueth with penitent and sorrow-
 full offendours, it taketh away all
No harme
can happen
to any man
that enter-
taineth this
true Image
of Loue.
ful

The true Image

Nothing
that the de-
uill is more
desirous to
destroy the
this Image
of Loue.

al suspicions and mislinging from the
hart of man, it abhorreth all strife, en-
uie, murdure and contention, it ha-
teth all ill, and loveth all that is good,
there is nothing that pleaseeth God
more then this diuine Image of loue,
and without it nothing can please
him, there is nothing whereof the de-
uill is more desirous, then the destruc-
tion of it, and to that intent he apply-
eth all his labour, craft and subtilty,
with most extreme mallice, in see-
king both night and day to injury and
supplant this glorious loue, or rather
diuine and immortall charity.

But now looking in the Glasse of
holy Scripture, for this Image of so
high and worthy excellencie, percey-
uing my blindness, mine ignorance,
mine vniuersities, mine vniuersities,
wretchednes and presumption: I
greatlie feare rather to gette shame
and reproofe, then thanke for myne
enterpryse, seeing this Image so excel-
lent, so beautiful, so full of vertue and
grace, so farre exceeding the prayse
and commendations of all men, and
yet I wretched most simple, and with-
out

of Christian Love.

out learning, presume thou to shew
this heavenly Image, that am most
unskillfull, and least able to speake of
the very smallest praye which is due
unto it.

Nevertheless, as I sayde before, a
blind man may holde forth a picture
for other to beholde, if it be put into
his hande, albeit he handle it grosse,
and shew it very rudely, his disabi-
lity is to be borne withall. In lyke
manner, though blindly and ignorant
lie I presume to borrowe of other ho-
lie Doctours this golden Image, and
ly to shewe it unto you, who I bestly
thinke can better discerns. It then I,
and therefore the more able to shewe
it me. . . . Notwithstanding you may
happen to receive small pleasure here
in, by reason of my unskillfullnesse in
handling so great a matter. I trust
yet at the least you will be content to
see the simple Image of mine owne
love towards you, and to cover the
rudenes and small value thereof, un-
der my christian and zealous intent,
which wants no good wyll to doo it
better if I could.

That

The true Image

That this Image of loue is a liuing
thing, exampled and taking forme
the invisible Image of God.

Chapter. 8.

I haue befoze that this Image is a
liuing thing, and cannot be founde
among these deade and superstitious
reliques and figures. There is one
which S. Paule speaketh of. *Qui est
Imago Dei invisibilis*, An Image of
God invisible and incomprehensible,
the Sonne of God, by whom he hath
made all creatures, and man most sin-
gularly unto his Image and similitu-
tude, and because hee was invisible, &
incomprehensible, he tooke a glasse, mea-
ning our nature which we may be co-
pared to a brittle glasse, wherein hee
theued his Image of loue, which
is conscience: in whom though there ap-
peared infinite power & wisdom, yet
charity surpassed all, charity to our
behoofe. For that putteth away the old
Image of death in our soules, and re-
neweth his Image againe in vs, and
made it quick through his Image of
loue, without which we are but dead,
as S. Iohn saith. *Qui non diligit manet in
morte.*

Col, 3, 11

Howe God
shewed vs
this Image
of Loue,

Col, 3, 10

1, Ioh, 4, 14

of Christian Loue.

Imports. He that loueth not abideth in death. Thus we may see in part an y-
 mirage of loue, y^e is charitable, w^{ch} is god
 himself, & the life of our soules, whom
 we cannot wel see, but by the glasse of
 his humanitie. A glasse the doeth not y-
 mirage so much as it is, no more can
 we consider his loue so great as it is. A
 glasse can represent nothing but wh^{er}
 somewhat is present to it, so th^{er} ma^y can
 be no charity but if God be present vn
 to his soule, so, *Deus charitas est, et qui* 1, Ioh, 4, 16
manet in charitate, in Deo manet, et De
us in eo. God is charitie, and hee that
 dwelleth in charity dwelleth in God,
 and God in him. In wh^{er} soener God
 is, he doth no sin: if he do sin, God is
 gone from him, if God be gone, the
 ymirage is lost and gone from him, as
 in the materiall glasse, the person that
 was present to it going away, the y-
 mirage in the glasse ceaseth, and hath
 no being. And the fourthly the deuil
 is ready to present himselfe in the
 glasse, plating his contagious per-
 sonne therein: which so infecteth the
 glasse, that it is hard to purge it,
 and to pollicke it cleere againe, to
 make it apt and able to receyue the
 glozi,

This is to
 be vnder-
 stood of
 such, as giue
 themselves
 ouer to
 leue sinne,

The true Image

glorious Image of God againe, except
it bee done spaciely and in due time,
yet very often the glasse is spoyld and
broken, before it can be made cleane
and pure againe. Remember therefore
that God is alwayes present in every
place, and neuer withdraweth his
loue from man : But many wayes pro-
uoketh them, yea his enemies to loue
and maketh his Sunne of grace and
righteousnes to shine vppon euery
person good and ill. The grace of
Christ and his doctrine is the light,
keeps the glasse of our soules towardes
this light, torne it not away towardes
darknes, and this heavenly Image
shall alwayes continue in the glasse.
Saint Iohn sayth, *Qui diligit fratrem
suum, in lumine manet, et scandalum in
eo non est.* He that loueth his brother
abideth in the light, and there is no
occasion of euill in him. *Qui autem o-
dit fratrem suum, in tenebris est, et in te-
nebris ambulat, et nescit quae eat, quia
tenebrae abscurant oculos eius.* But he
that hateth his brother, is in darknes
and walketh in darknes, and cannot
tell whether he goeth. This turning
beg

Heb. 4. 13

Math. 5. 24

1. Io. 2. 10, 12

of Christian Loue.

his glasse cleare from the light he fall-
leth sometime into the myze of other
mens finnes, by suspecting, iudging
or talking of theyr. Defaultes: some-
time among the serpents of flander,
retraction and enuie: sometime a-
mong the thoznes, bypers and wythe
beastes of couetousnes, mallice, and
wynth: sometime stumbling among
fwayne, in the soule trougb & stincking
goze of gluttonie, and beastly lusses
of the body, with many other peril-
lous wayes, wandering with great
ieopardie into the depth of the soule,
because that darknes hath blinded
his eyes: which is not in default of
the light of grace, nor for the charitie
of God is not present: but because the
glasse of the soule is turned from the
light of heauen, which makes it so in-
fected and defiled with thys horrible
darknes, that it is altogether vnapt
to receiue the light of grace, and the
true Image of charitie, as I sayd be-
fore, for it is hard to remoue y^e soule
deadlie Image of sinne, and vnpossi-
ble for any to doo it, but onely he that
is the autho^r of life, and maker of this

The cause
why this e-
uill incon-
uenience
happeneth
to man.

The true Image

incomprehensible glasse.

If we will turne our selues againe
vnto the light, and faithfullie reuewe
our loue towarde him and our neigh-
bours: then shall wee receiue this I-
mage of eternall life againe, and say
with S. Iohn. *Nos scimus quoniam*

1, Ioh, 3, 14

translati sumus de morte ad vitam, quoniam diligimus fratres. We know that
we are translated from death vnto
life, because we loue the brethren.
And this loue must be to euery per-
son as to our own proper selues, with-
out fraude or dissimulation. *Qui enim*

1, Ioh, 4, 20

non diligit fratrem suum quem videt: Deum quem non videt, quomodo potest diligere: For howe can hee that loueth
not his brother whom he hath seene,
loue God whom hee hath not seene.

Et hoc mandatum habemus a Deo: Ut qui diligit Deum, diligit et fratrem suum. And this commaundement haue

1, Ioh, 4, 21,

we of God: that hee which loueth
him, should loue his brother also.

Wherefore I may saie that Loue is a
liuing Image, and the spyrite of life,
that onely giueth life to the bodye.
And as the body hath foure witte, wher-

by

of Christian Loue.

by he ordereth all his woꝝkes: euen
so hath the soule fve spiritual wittes,
wherby she woꝝketh all thynges that
are pleasing and acceptable in þe sight
of God.

*That this lyuing Image of Loue hath
fve ghostly wittes, and the opera-
tions of them.*

Chapter. 9.

Of these fve wittes, Saint Ber-
nard speaketh in one of his Sermons shewing that there are fve maner of Loues. The first is a reuerende
and liuelle loue of parents and kins-
folkes. The seconde is the affecting
loue of our neighbours, and they that
dwel together. The thirde is right-
wise loue, that we ought to haue to e-
very reasonable person. The fourth
is violent loue of our enemies. The
fift is holy and deuout loue of God a-
boue all.

S. Bernard
in Sermon.

D.ii.

These

The true Image

A comparison between the bodily wits and the five loves.

These five Loves may well be compared to the five bodily wittes or senses, and great resemblance may be discerned between them, if we mark what agreement they haue together.

The Love of Parents and kindred, accordeth well with the sense of touching, for this sense pertaineth most and onely to the flesh: so y^e Love is shewed to none, but such as are nere allied together, touching carnall consanguinitie. And as the sense of touching is in the flesh, and in euery part of the body: so this love is in euery thing that hath life, as well the Jewes and Pagans love their kinne, as Christian men do, yea beasts and Serpents also love theyr kinne and ofspring.

2. The love of neighbours, with the sense of tasting.

The second love of Neighbours, accordeth properly with the sense of tasting, because of the great sweetness and pleasure that is therein, & because it is most needfull and appertaining to mans life. For I cannot see by reason, howe a man should liue well, eu^{er} bodily or ghostly in this worlde, except he loue those persons that bee lyueth

of Christian Loue.

lieth among, and he againe be like
well loved of them, which maketh the
best harmony and louely hearing, that
can be desired among Christians.

The generall Loue, whereby of
right we must loue euery man, may
be compared with the sense of smel-
ling, in so much as this sense per-
ueth things somewhat further off,
then the sense of tasting both of can,
and it hath in it selfe not so great plea-
sure and delectation, yet notwithstanding
it is very pleasant and necessary.
So this loue extendeth not onely to
our neighbours, but to them that be
somewhat further off, which in breife
stretcheth to all mankind.

The sense of hearing discerneth
things a great deale further off, then
both the other inferiour senses, so like-
wise among men in this world, there
is none further a kinder, then he that
loueth one who loueth not him a-
gaine, but rewardeth him with mal-
lice and hatred, so; in other senses
there is alwayes some delectation,
and some nerenes in working to the
flesh; but the hearing in manner go-

3. The loue
of all men
with the
sense of
smelling.

4. The loue
of our ene-
mies, with
the sense
of hearing.

The true Image

eth out from the flesh, as not having
anie pleasure and delectation in the
fleshe. And therefore it may be very
well resembled to the violent loue,
that is onely caused by the obedience
of Gods commandement, which bid-
deth vs to loue our enemies, which o-
bedience appeareth evidently to ap-
pertaine to the sence of hearing, wher
the great occasion and cause of other
loues, that I haue spoken of, are ta-
ken of the flesh, that is of nature and
kinds.

4. The loue
of god, with
the sence
of seeing.

But the sight above all other, cha-
lengeth to it selfe the similitude of the
diuine and holy loue of God, in that it
is most excellent, of a singular nature,
more cleere and spirituall then all o-
ther senses, and discerneth thinges
most farre off, and knoweth the diffe-
rence of manie thinges.

For though the smelling and hea-
ring doo perceyue thinges somewhat
farre off: yet it is more, by drawing
to of the ayre, that cometh from the
obiect or thing that smelleth or sonn-
deth well or ill. But the sight dooth
not so, but it seemeth rather to goe
forth

of Christian Love.

lovely and precious to things we
farre off, as it may be figured in these
manners of loving. Hereby we doe
in manner dye unto vs our neigh-
bours, whom we love as our liues,
receiuing profit and pleasure by them
We dye to vs also our enemies,
whom we love for this cause, that
they might be as we be, that is to say, The man-
ner how we
ought to
loue God
our friends. But if we loue God, as
it is our duties we should doe, name
ly, with all our soules, with all our
strength, with all our minde, we get
from our selues to him, we bye vs
fast and most swiftly, as the eye doth
to the most delectable object, we cast
all our loue to him, who is the most
blessed and high goodnesse, aboue
vs and all creatures, hauing no
respect to our owne profit or pleasure
no more then the eye can reflect the
light to see it selfe.

But to take it for the most high
perfection and delight, onely to be-
hold and loue him, in whom we may
perfectly and absolutely beholde our
selues and all creatures.

D.iiii.

This

The true Image

Ioh, 17, 3

This is perfection enough, and pleasure largely satisfying. What neede we to look for other, . . . yf there is none but this witnesse Christe Iesus himselfe in the Gospell of Saint Iohn: *Hac est autem vita aeterna, ut cognoscant te solum Deum verum, et quem misisti Iesum Christum.* This is the very cause and beginning of life everlasting, to know and love thee the only true God, and him that thou hast sent Iesus Christ thy sonne, one God with thee.

And as by the sight is gotten the greatest cunning and knowledge, even so by this love is obtained & most perfect perseverance, and sure knowledge of all things good and necessary to be knowne. Likewise as ye behold in the bodily senses, the sight both principally excell all the other, the hearing exceeding the other three, and so one is better in dignitie, and more noble then another. after the order and disposition of the organs and members that they be in: so in like manner the love of God is moste high, most excellent of all loves, and
of

As the sight
is the chee-
felt sense, so
the love of
God is a-
bove all o-
ther loves.

of Christian Loue.

of greatest worthines. The loue of our enemy next vnto this former. is best in rewarde. The lust loue of euerie person one to another, the more it is extended and shewed, the more worthy and acceptable is it in the sight of God. The loue of our neighbours, kindred, friends, and companions, is very necessary, as those other senses are, which if they sayled, the life were maymed and impeached, and all the other senses of loue should decay. If a man lacke tasting and feeling, howe can he heare, see, or yet liue: if he cannot loue his kindred, his neighbours and companions that hee is daily among, howe can he loue his enemy. 1, Ioh, 4, 20 While in the state of grace: truly it cannot be.

Therefore these two loues, be very necessary; and except they be grounded in a better respect then of nature, they be but little worth: and yet the lacke of them, or hatred contrary to them, is more unworthy then the contrarie of the other two Loues next aboue, that is, the loue towards strangers, and to our enemies. And because that these

The true Image

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sure largely sufficing. What neede we
to looke for other, sith there is none
but this witnesse Christe Iesua him-
selfe in the Gospell: of Saint Iohn.

Ioh. 17, 3

Hac est autem vita aeterna, ut cognos-
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sisti Iesum Christum. This is the verye
cause and beginning of life euerla-
sting, to know and loue thee the one-
ly true God, and him that thou hast
sent Iesus Christ thy sonne, one God
with thee.

And as by the sight is gotten the
greatest cunning and knowledge, e-
uen so by this loue is obtayned y most
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ledge of all thinges good and necessa-
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As the sight
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of Christian Love.

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1. Ioh, 4, 20

Wherefore these two loues, be very necessary, and except they be grounded in a better respect then of nature, they be but little worth: and yet the lacke of them, or hatred contrary to them, is more unworthy then the contrarye of the other two Loues next aboue, that is, the loue towards Strangers, and to our enemies. And because that these

The true Image

these two, the loue to our neighbours,
kindred and companions, may be rea-
dilie and brawares disordered (as we
may see dailie by common experi-
ence) it is as harde to order discreete-
lie the fasting of our meates & drinks,
as also the motions and appetites of
the flesh: therefore it is necessarie to
looke aduisedly, that they be not inor-
dinate, carnall, or for pryde and am-
bition, least they diminish or destroy
the other senses of loue, prouoking to
more exerce of sinne and intemperan-
cie.

Gen. 12. 4

23. 1. 20

Abraham by the commaunde-
ment of God, to leave his goods, his
kindred, and his country, for that ben-
efite not be deceived by thys loue,
and so did manie other holie fathers,
as we haue in the examples and doc-
trines of our Saviour Christe, and
which you may read in diuers places
of scripture. The Prophet Dauid
also, being stirred up by the holy ghost
said: Obliviscere populum suum, et do-
minum patris tui, Forget thy carnal loue,
thy country folkes, and thy fathers
household, Et concupiscet Rex decorem.

Psal. 44. 12

IN HVM.

of Christian Love.

And the King of all kings shal
be in loue with the beastes of thy
soule. Therefore it is necessarie, to
loue discretly, so that we loue euery
creature in God, and for God, after
the goodnes of it, not for profit and
pleasure, for so the Catechism teacheth the
Doyse. And not to loue the thing too
much, which is least of all to be esteem-
ed, nor to make light regard of that,
which we ought to loue most affectu-
ally, for in true loue is no diuersitie,
nor exception of persons, nor any craft
nor deceit, but according as St. Paul
sayth. *Non diligamus uerbo, neque li-*
gua, sed opere et ueritate. Let vs not
loue in word, neither in tongue, but
indeede and in verity, euery person
according to theyr goodnesse and ver-
tue.

1. Ioh, 3, 18

Of the habit, vesture, and ornaments
of this glorious Image, & the place
where it ought to be set.

Chapter. 10.

Thus haue I shewed you, that
this glorious and diuine Image
of

If charity
leauē the
soule, al the
sences of
loue doo
decay.

The true Image

of loue is a lyuing Image, by reason
of the ghostly and spiritual sences it
hath, for as the soule, if it depart from
the body, all the sences and powers
fayle and decay: even so, if charity de-
part from the soule, all these sences of
loue must needs perrysh and come to
nothing, and then remaineth the soule
deade. This is the Image all goodly
persons delight in, and haue great ple-
sure and felicity to behold it. This is
the lyuing Image, portrayed in the
Scripture like a Queene, and is in
deed the very Queene of all vertues,
vppon whom all faythfull Christians
ought daily to fixe their eyes, and ne-
uer to leaue looking on her. This is
the Queene that standeth alwayes on
the right hand of God, as the prophett
Dauid sayth. *In vestitu de aurato, cir-
cundata varietate.* In apparell goodly
guile, set about with diuersity of ori-
ent colours, and precious stones of
vertues and gifts of graces, with bor-
ders and hemmes of gold. In this I-
mage shoulde all zealous affected sou-
les, that be the true and faythfull spot-
tes of Christ, haue theyr glozy and de-
light

Psal. 44, 11

of Christian Love.

light, and not in paynted clothes, or
carued and grauen Images, set about
with diuersity of byrdes, beastes and
fowles, which is but a grosse and colour
red deuotion; or more aptly to speake,
a meere, fond, and foolish superstition:
and let them haue such delight, who
feele no taste of glory and comfort in
wardly in theyr soules, by testimonye
of a good conscience, such as haue no
zeale to perfect meekenes, and seruent
loue of God, and cannot toy or delight
themselues, but onely in earthly and
transitory things.

The Papists
reuerence
to their pal
try Images,
but a coun
terfeit de
uotion, and
meere super
stition.

But you that be Kings and No
ble mens sonnes and daughters, yea,
all we that professe the glorious and
triumphant name of Christe Iesus;
should principally haue our glory in
wardlie, and from the very harte. *In*

*simbris aureis, circumamicta variati
bus.* In hemmes and borders of gold,
that is to say, godly and continual per
seuerance in true loue and patience;
which is true gold indeede, surely ap
proued and tryed in the fire of trouble
and aduersity: apparelled and clothed
round about with colours of diuers

Psal. 44. 15

vertues

The true Image

vertues, so conveniently, and so self
 glorious set in order in the hart, as
 one setteth forth another inuicibly
 gloriously, and the beauty of one in-
 creaseth by the noble vertue of the o-
 ther, And that beantie which nature
 it selfe affirmeth it, is of so little splen-
 dour and orient appareance in sight,
 as being placed among the other
 rich vertues, it seemeth a thousande
 times more goodlie and precious. Put
 diligence to obedience, and nothing
 can be more pleasant: let meekenes
 be ioynd with chastitie, and nothing
 is more splendent: vniue patience
 with pouertie, and nothing canne bee
 more delectable: cunning coupled
 with lowlines and gentlenes, what
 is more beautifull? set Justice and
 mercy together, and what better com-
 pany: benignitie placed with magni-
 ficence, is a royall pearle in the eye of
 the beholder: labours or gravity dooth
 inuicably well, and discretion mix-
 ed among all these, maketh the whole
 besture goodly, sure and profitable.
 And aboue all these is the rich gylt
 garment that I did speake of, namely,
 godly

An exam-
 ple wel wor-
 thy the no-
 ting, touch-
 ing the ap-
 parell of
 this goodly
 Image.

of Christian Loue.

godly wisdom, which is not in getting riches, pleasures and honours: but in setting them at naught, and despying both them and all other earthie things: It is in compunction of hart, and zealous contrition for our sinnes and offences, in daily exercise of goodly and charitable works, and in continuall meditation and contemplation of immortall and heauenly thynges, in study of holie Scripture, the lawe of God, and to frame our life and conuersation thereafter. The hennie of this vessure is perseuerant loue, according as Saint Paul sayth:

Finis praecepti, est charitas de corde puro, et conscientia bona, et fide non ficta. 1. Tim. 1.5.

The end of the commaundementes of God, is charitie or perseueraunt loue, comming from a pure hart, and a good conscience, and from a fayth vnfayned, this is the extreame parte of godly wisdom, wherein is sette great plentie of pzeious stones and Jewels, the xii. articles of h sayth, the seauen gifts of grace, and many other inestimable treasures. The white kercher vppon the heade, is sure hope,
made

The true Image

made by the workes of cleannes and
deedes of pyttie, and whited with
the dewe of grace from Heauen a-
bone.

A good ad-
monition
how to be-
haue our
selues to-
wards thys
Image of
loue.

Iohn, 4, 21,
22, 23,

Loe thus haue I heere discour-
sed the habite and ornaments of thys
Image of Loue, occupy the eyes of
our mindes in beholding these varie-
ties, and you that bee the very Tem-
ples of God, set vp therein the Altare
of your harts, and there make your
sacrifice and prayers: for euen now
is the time that Christ spake of to the
Whoman of Samaria, saying: *Mili-
er crede mihi, quia venies hora, quando
neque in monte hoc, neque in Ierosolimis
adorabitis Patrem. Vos adoratis quod
nescitis: nos adoramus quod scimus, quia
salus ex Iudeis est. Sed venit hora, et
nunc est, quando veri adoratores adora-
bunt Patrem in spiritu et veritate. Nam
et pater tales querit, qui adorent eum.*
Woman belecue me, the houre com-
meth, when yee shall neyther in thys
mountayne, nor yet at Ierusalem wor-
shyp the Father. Yee worshippe yee
wot not what, wee knowe what wee
worship, for saluation commeth of
the

of Christian Love.

the Jewes. But he howe sommeth,
and cōwaite is; when the true wor-
shippers shall worship the father in
spirit and truth; for such the father
also requireth to worship him, that
is, not after the outward obseruan-
ces as the Jewes did, that kept the
outward obseruances of theyr lawe.
in sacrifices and prayers: with theyr
mouthes, but their hart and loue was
farre from God: therefore hee lothed
and despised their sacrifice, saying:

*Quæ uult multitudinē uictimaru
despectum plebis sue etc.* What shall
I doe with your diuine sacrifices? I
am full of them, I require thei not
of you, but a louing and a contrite
hart he neuer despiseth, and that is
the sacrifice which he requirith.

Isay, 29

*Howe this Image of Loane is to be
honoured.*

Chapter. ii.

WE haue deliuered by in manie
and sundry places of Scripture,
that God regardeth not the outward
C. appea

The true Image

appraunce of man, but looketh earnestly on his inward behauiour; whereupon it is said in the prophet *Isaiah* xlii. *Nec iuxta intuitum bantur eye in-*

1, Sam, xvi, 7

God loketh
vppon the
hart of mā,
not vppon
his outward
behaviour.

eth nor as man seeth: for man looketh on the outwarde appraunce, but the Lord beholdeth the hart and iudgeth thereafter. *Againe, Non secundum visionem iudicabit, neque secundum audientiam aurium iudicabit. Et.* And he shall iudge not after the outward seeing of mans eyes; nor after the hearing of the eares: but after the very right, and after the thought and intent of man: Therefore if a man take heed, and be wary what he doth in the sight of man, much more ought he to be careful what he doth in the sight and presence of almighty God. When the body is clothed in a religious be-
sture we thinke it well, and as be-see-
meth: but what doth it help or auaille if the mind beare still a secular and sinful habit, after the manner and fashion of the world? such keepe silence outwardly, & seeme in the eyes of men as saints but

It is not the
garment
that maketh
men holy,
but the in-
tent of the
hart within

of Christian Love.

but let them looke that the mind with
in be at rest from vaine thoughts, and
not cloyed or choked with worldly ima-
ginations, els all their holines is to
no purpose. In the material Temple,
we kneele and stoupe lowe to the
ground: but what doth that profit vs,
if in þe inward temple of our soules we
stand sturdily & vnreruerently against
God and our superiours, in disobeying
his or their commandements? Some
fast and abstaine from many things,
which are good, and of themselves doe
not defile man: but shoulde they not
rather refraine from suspition, detrac-
tion, and from all euill speaking one
of another: which indeede polluteth
and defileth both other mens conscien-
ces, and their owne also. Many doe
make gawe and adorne the materiall
temple or Church, and shewe great
reuerence and deuotion in it: but to
what end is that, saith þe prophet Eze-
chiel, When the temple of their soule
is ful of serpents, Idols & abhominas-
tions of Egypt: that is, euill and vn-
cleane thoughts, well worthy to be a-
uoided and suspended.

An excel-
lent note
for fasting
& abstinence

Ezech, 8, 10,

The true Image

It is much
better to
confesse
our finnes
before God
then before
a ghostly
father.

Wee sing and praise God with our
tongue, let vs looke that wee do so
like wille with our heart and minde:
Wee speake saye and deuoutly with
our mouth: let vs meane as well for
our soules, or els it is not well. The
body is kept and contained within a
little house or Cell: let not the minde
then be wandering about þinge wile
wozth. Wee account it well doone of
vs, if we be oftentimes to accuse our
selues of our finnes, before a Priest
our ghostly father: but it is much bet
ter doone, and moze awypling to our
soules health, when we do secrete
and earnestly accuse and confesse our
finnes to God, with a true, penitent
and vnseggned hatred of them, and
with a zealous and labouring intent
to forsake them, for the true loue and
feare of God: for an inward wounde
must haue an inward medicine, and
none is able to forgive sinne, but hee
that with the breath of his mouth con
foundeth sinne, and treadeth trium
phantly vpon death, hell and damna
tion.

If ye come to heare the worde of
God,

of Christian Loue.

God, which is the most necessary and
onely foode of the soule : heare it in-
wardly, least it be sayd *Audientes nō* Math. 13, 14
audientes. They heare and heare not.
But heare Gods word so outwardly,
that you may saie with the Prophet
David. *Audiam quid loquatur in me* Psal. 84, 2,
Dominus Deus. I wyll hearken what
the Lord God speaketh in me, wyth
feruent desire to accomplish in deebe,
that which is shewed in word, that it
may be said vnto you, Blessed are they
which heare the worde of God, and Luk. 11, 28
keepe it. that is as much to say, as we
should heare it with the eare of obe-
dience, which eare David exhorteth
the Kings daughter to incline, shee Psal. 44, 15
whose beauty was inwardlie in hem-
mes of Gold, as I spake before.

This haue I sayd, that we shoulde
not leane oꝛ trust too much to out-
ward obseruaunces and ceremonies,
otherwise then the word of truth doth
assigne: whereto I add, that they bee
also little oꝛ nothing acceptable, with-
out the inward and deuout woꝝkyng
goe therewith. We may not leane of
the honourable and deuout customes

The true Image

and holye ordinaunces of the Church.

Math, 23, 23 *Hac oportuit facere, et illa non omittere.* These ought ye to haue doone, & not to leaue the other vndoone, as the outwarde must not bee left off, so the other, beeing the holy and inward obseruaunces, are much moze necessarie, and they must needs bee doone, if we will haue anye profit of them. **S.** John therefore sayth in his Gospell.

Ioh, 4, 24

Spiritus est Deus, et eos qui adorant eum, in spiritu et veritate oportet adorare. God is a spirit, and they that worship him, must worship him in spirit, and in trueth. Remember wee not

Math, 25, 12,

the foolish Virgins, who had Lampes of goodlie works outwardlie, but they wanted that they should haue had inwardly, I meane the Oyle of diuine grace: which was the cause the by the grome knewe them not, and so they were excluded from the marriage.

Therefore reare vp an altar in your inward temples, euen in the very bottom and depth of your harts, you that be the lyuing temples of God, there set vp lights of beauenlie knowledge, gette you learning bothe by doctrine and

of Christian Loue.

and grace, wherby you may worke,
teach and shewe examples of light:
make there your oblations of a mecke
and contrite hart: there make a sweet
savour to God, with y burning coles
of vnspotted loue, and sweete incense
of deuotion: there knée meekely
with reuerent inclinations: there
make your protestations, with lowly
feare & earnest compunction of hart:
there erect by your glorious Image
of loue: there be your meditations
and contemplations, and there behold
those two Images whereof I shewed
you before.

The one is a goodlie great I-
mage, increat and incomprehensible,
that is **G D** himselfe, *Dens chari-* 1. Ioh. 4. 4
tas est, God is loue. The other our
owne little Image, our little loue,
created and caused by the Image of
God, as a little Image in a glasse: but
yet it is verie precious and good, by
meanes wherof the soule hath lyfe, &
the ghostly senses y I spake of. And
though our loue bee verie little, & no-
thing in comparison of y other diuine
Image, which is infinite, & not to bee
equal

The true Image

Ioh, 15, 17,

Ioh, 15, 9

13, 14,

Loue is the
whole per-
fection of a
christian
man.

equalled, in that it exceedeth all thin-
ges whatsoeuer. Yet bee we will haue
ours vnto the likenes of his loue, say-
ing: *Hoc mando vobis, vt diligatis inuicem sicut dilexi vos.* This I commaund
you, that you loue together, as I haue
loued you. And many times he incit-
teth to loue one another, and teacheth
howe, saying: *Sicut dilexit me pater, et
ego dilexi vos.* *Mancete in dilectione
mea.* As the father hath loued mee, e-
uen so haue I loued you. Continue
you in my loue. Agayne. Greater
loue then this hath no man, that a
man bestowe his life for hys freends,
yee are my freendes if you doo what
soeuer I commaund you. And a num-
ber like examples hath bee left vs of
hys euermourning loue, that wee myght
frame ours thereby towarde our
neighbours: which because it is of so
great valewe and estimation, let vs
yet speake somewhat more thereof,
and hold our labour well spent in dis-
coursing on so speciall a matter. If
wee will consider what is the foun-
tayne, life and soule of mans vertue,
and the very roote of all hys christian
actions

of Christian Love.

actions: you shall see: that it is only
 the true love of God. And whosoever
 hath his minde inwardly and thorowly
 lie inflamed with the love of God:
 hee is the blessed man that keepeth
 Gods word, that fulfilleth al his law,
 that neuer willethe the doing of euill,
 and euer delighteth in doing well.
 This love of God that consisteth in
 perfectione in man, is likewise called
 charity, and he loveth not God perfect-
 ly that is without this charity. The
 perfect love of God cannot stand
 with any care or study for this lyfe:
 the perfect love of God abydeth not
 the coupling with any other love: the
 perfect love of God knoweth no affec-
 tion to kindred: it knoweth no differ-
 rence betwene poore and rich: it know-
 eth not what meaneth thine and
 mine, it can not distinguish a foe from
 a frende. For he that truly and per-
 fectly loveth God, must love God a-
 lone, nothing beside God, no wyth
 man: but love all indifferently in
 God, and for God. We that say wee
 love God, when wee scant once a day
 remember him, and yet neuer remem-
 ber

What the
 perfect love
 of God is,
 and the
 state therof

The true Image

The descrip-
tion of a
true & per-
fect louer
of God.

Let mee see God in such manner, but that
more often and more earnestly we re-
member other things: in saying then
that we love God, and doing thus,
we are not able to please true what
we say. For the perfect louer of God
is so wedded to God, that nothing a-
bideth in his thought but the quicke
and lively remembrance of God. As
for our spirits and senses, they be oc-
cupied with so many other matters,
that we cannot find the leisure to think
on God: so far are we from this per-
fect loue, which is a vertue of that dig-
nitie, power and maiestie, that in it
selfe containeth all the preceptes of
the Patriarches, all the Lawes of the
Prophets, all the doctrine of Christ,
and all the rules of the Apostles: yea,
more then all this, loue hath that pre-
eminence, as it is vnder no rule, but
is Lord above all Lawes, all immen-
sions, all preceptes, and all comma-
ndements that God hath given to
man: For Loue hath no bond. But
you must alwayes remember, that
loue is not perfect, vntill it bee bur-
ning.

of Christian Loue.

It is not a quantified loue, a cold
loue, or loue growing in the flesh or
types which I now speake of; but
the hote burning harts affection to-
wardes God, this you must under-
stand to be perfect loue.

The ende of all the course & walk-
ing of the sonne of God in this world,
was to leane here among men this
loue. The marke wherent our Saut,
our in all his preaching and teaching
aymed, was to haue men endued with
this loue. For our diuine Scholema-
ster saue, that there needed no rehear-
sal of sins which were to be eschew-
ed, nor yet of vertues that were to be
followed, if men could lay sure holde
on this loue: which of it selfe is suffi-
cient to keepe men from stumbling in
the way, from wandering out of the
way, and finally to conduct men to the
blessed waies ende, so that the com-
passe and circuite of it is so wide, as it
comprehendeth al y can be spoken e-
ther against vice or with vertue. Yet
some thinke y loue is nothing but to
keepe patience, & not to be displeased or
angry, indeed this is one part of loue:
but

The whole
time of
Christ here
on earth,
was to plant
this loue a-
mong men.

The true Image

S. Augu-
stine his
words con-
cerning this
diuine loue

but not all, for whatsoeuer the loue of
God prouoketh vs to, or the feare of
God dyueth vs from, all is concluded
in this perfect loue. Beside, saint
Augustine sayth. Loue is a good and
gracious effect of the soule, whereby
mans hart hath no fantasy to esteem,
value or ponder any thing in thys
wyde worlde, beside or before the
care and studie to knowe God. For
whosoever is inclined to loue these
earthly thinges, so long as he so doth,
it is not possible for him ever to at-
tayne to the assured, constant & perfect
vile of loue, because his minde hath so
manie and so diuers binderaimes,
that withdoz also him from taking the
possession of this great treasure, wher
in is couched the heapes of all other
vertues. And a little moze to speake
of these impediments and lettes, it
shall much appertaine to my purpose:
for we shall the moze easily come to
loue, if wee knowe and can escape all
the blocks that lye in our way to let
vs, not onely to keepe vs from thys
bertue, but also to dyne and chase it
so farre from vs, that neither wee can
come

of Christian Loue.

come to it, and to be
-supplied with all that is necessary
of the impediments and lets, which
keepe vs from this true Image
of diuine loue, and of diuers ne-
cessary rules to be remembered.

Chaplan. 12.

The perfect loue of God, hath in it
a meruailous quietnes and rest, it
is neuer mooued, stirred, or shaken
by any storme of worldly trou-
bles: but sitteth fast and sure in con-
tinuall calmes, agaynst all blasts,
all wetters, and all stormes to be fea-
red. No rocke is more still then the
minde of a charitable man, when the
world tumbleth, rolleth, and tosseth it
with the fierce waues of temptations
which dooeth the mindes of all
that are weake and sicke in loue: yet
sitteth this man safe and sounde from
all these disturbances, and triumpheth
ouer them with great tranquillitye.
You must vnderstand, that there are
certayne motions called passions,
which

The loue of
God hath in
it perfect
quietnes
and rest.

The impe-
diments &
lets of true
loue.

The true Image

which be the sores that our soules are
bringeth our spirite into great disqui-
etudes: as to bee moued with anger,
to nourish rancoz and mallice, to bee
vndersfull of any iniury, to be ambitious
for auenging, to be greened with euill
speaking, to lurre at backbiting, to
grudge at complaints, and to treate
with chydng. These are the thinges
that suffer no minde to rest, and the
very least of these passions will per-
mit no quietnes to be had. Agayne, to
stray for promotion, to care for ma-
riage, to thirst for riches, to be greedie
of honour, and to gape after prayles:
these be also sharpe spurres in þe sides
of a quiet mind, that at no time it can
enjoy any rest or ease. Likewise to
enue a delight of deintie and choyle
feeding, to bee overcome with plea-
sures of the body, to fall downe in so-
row, to pearch vppes with gladnes, to
hold up the head to high in prosperitie,
to hold it downe to low in aduersitie, &
to be in bondage vnder þe fierce rules
of sensuall lustes, whose cruelty ouer
man hath no pittie, measure or ende:
these and such like so bere and trouble the

of Christian Love.

the mind, that no love or charity can
dwell there. For looke a little vpon
the bountifull man that can not
forgive, so how he boyleth in his ap-
petite to be avenged. Look vpon the
ambitious stracker, how he without
rest striveth, in desiring to see his hurt
done to his enemy. Look vpon the
glutton, how heavily he pursueth
his belly chere. Look vpon the La-
sive, how lust he is in his disgra-
tious thoughts. Look vpon the con-
fused wretch, how without reason he
purchaseth and seapeth for gaynes, and
looke vpon the ambitious fellow, how
he beloveth him selfe to get worship
and advancement. These men therefore
they corrupt foules, are no less
greedy to satisfy they desires: then
the hungry or thirstie bodies, through
naturall necessity seeke to bee refre-
shed, whereby it followeth, that sleeping
or waking, these mens mindes keepe
ever one state of disquietnes. Such
wastling fantasies and inordinate ap-
petites are these passions, which
moue and stirre the soule contrarie
to her nature: either by love without
reason,

examples of
these great
impediments
to love.

of the first
of the second
of the third
of the fourth
of the fifth

And the time I magelo

Barthol.
loue to our
selues, than
mother of
these passi-
ons.

Math, 10, 39
Mark, 8, 35
Luk, 9, 24
Ioh, 12, 24
Math, 6, 26

reason; or hatred without measure,
when wee willingly consent to the
winde of these sensible things: (The
mother of all these passions) is a par-
tiall loue that we beare to our selues,
that is to say, the loue of this world,
and of this life: to kill in our hearts
then of all mischief, our master. It
teacheth vs to hate this life, to
sette our body at naught. *Quidam
nis animam suam* (sayth Iesays) *per-
dit: et qui perdidit eam, perdet eam
propter me, et uincet eam.* He that
looseth his life shall loose it, and he that
looseth his life for my sake shall find
it, so that the more we are able to
be without the world, the more we are
the caring for this world, the more we
and bringeth with it a multitude of
goods provided: as though God
had better provided for the fowles of
the ayre, then for man, whom he
hath created after his owne image.
Howe then to get this rest, that ther-
by we may obtayne loue: we must
cast away the loue of this life, which
procureth all the afozenamed vici-
ous passions, wherby our soules stan-
deth

of Christian Loue.

death in great perill of death. For
 deemes you, that to the soule this is a
 sore death to be separated from God,
 and this question are they that onely
 plucke the soule from God, and can
 saye Iste Regat. Chosen in the busie
 occupation of this worlde, which smar-
 teth full of dead soules, that night and
 day travaile and sweat in the worke
 of darkness, from whence they shal be
 part into another darknesse, which is
 endles, neuer to see the face of God
 the creator. Now to tell you
 you know this is the conclusion of this
 passionate soule, that lieth in the fet-
 ters of theyr lustes without rest, and
 here holme beteth. Nowe the other, in a
 continuall wandering of vaine fantas-
 sie! But on the other side, the quicke
 living soule, that quietly resteth in
 the loue of God, groweth from her (by
 the power of grace, wherewith she is
 endued) all these inquiet passions,
 and if at any time they stande in feare
 to be moued with sinfull appetites,
 she satisfeth, watcheth and prayeth the
 man or woman (I saie) both thus, in
 whō such a blessed soule beareth rule.

The worlde
 is full of
 dead soules,
 that traual
 in the wor-
 kes of dark-
 nes.

ff.i.

Like

The true Image

Likewise against anger, wrath and
baine glory, be fetters at mought both
honour and dishonour, yea, shame,
scander and thozty in this world,
are nothing in his reputation: against
remembrance of displeasures, he
prayeth for his evil willers, such a
lesson lone teacheth, and encourageth
this blessed soule; to be continually oc-
cupied, in mayntayning and bestow-
ing the mindes quietnes, a thing a-
boue all other in this world to be so-
rillie kept, in that it differeth not from
the Angels state in heauen, being not
mured with these vexations, which
skerge and whip mans mind, by rea-
son of the corrupt affection and loue,
that he beareth in his itching body: a
loue most contrary to this blessed land,
which hath tenne times more ease,
then the other hath trouble.

Let vs heere remember the les-
son of our Saviour Christ, the verge
author and preacher of loue, hee
sayth. *Ego autem dico vobis, non re-
sistere malo: sed si quis te percusserit in
dexteram maxillam tuam, prebe illi et
alteram. Et ei qui vult tecum in iudicio*

What lone
teacheth.

Math, 5, 39
40, 41,

conuen-

of Christian Love.

[illegible]

No hurt can
be so great
to the body,
as the least
disquietnes;
in the mind

of Christian Hope.

And the last thing that groweth by an
 undoubtedly belief in Christ our Saviour
 his teaching: It has from sayth
 we come to feare, from feare to dying
 from sinne, and in dying from sinne,
 we take a patient minde to suffer,
 whereby we catch holde on hope and
 trust in God: through which hope,
 our soule sitteth in a sure chayne of a
 certayne expectation, of that which is
 layde vpp in Hee for vs in heauen.
 And hereof finally commeth this per
 fect loue in vs, which causeth vs to
 loue God, for his infinite goodnes in
 the same promise making, whereof
 now we wayte for the fulfilling: the
 which is also the thing, that enfor
 ceth and ordereth all our thoughts in
 such a due rule, that our life thereby
 renoueth (in all our actions) a swete
 sauour both to God and man.

But let vs once repeate the effect
 of this lesson. Whosoever beloneth
 stedfastly in our Saviour Christe, hee
 feareth his punishment, and hee that
 feareth his punishment, refrayneth
 himselfe from sensual lusts, which be
 the causes of punishment: hee that a

Beliefe in
 Christ, with
 the repetiti-
 on of the
 former les-
 son.

noybeth such causes abideth well, and
contentedly endureth tribulation, he
that patiently suffereth tribulation,
hath a blessed hope and trust in God,
which draweth and plucketh h^e minde
from wo:ldly affections: and h^e minde
once freely discharged of all love to
thys wo:ld, straye way taketh pure
burning love towarde God, and that
maketh quietnes, reste and peace in
our conscience. Thus every way we
must resolve our selues to rest finally
in the possession of love, els we can
neither beleue o: feare God as we
ought to doo, no: refrayne evil lustes,
no: suffer tribulation, no: hope in
God, no: leaue the love of these wo:ld
ly dregges as we ought to doo: but in
these we shalbe drownded bothe night
and day, during the time of this lyfe,
from whence we shall passe into my-
serable condition of body and soule, to
endure without ende the indignation
of God, whom after this life we shall
never see, vnlesse we can now for
his sake despise this wo:ld, which ex-
ceedeth the power of mans feeblenes
to do, except he vse the puissant might
of

of Christian Loue.

of loue, which bringeth so fervent a de-
fire towards God, as nothing becom-
eth him is once thought on or regarded:
and such a sweetnes feeleth the chari-
table minde in his desire, that he will
not forgoe or diminish any part there-
of, although hee should suffer a thou-
sand hurtes and iniuries. Here may
we remember the loving Disciple of
Christ, Saine Stephen, howe he ended Act. 7, 60
med with loue to God, prayeth aloude
for his tormentors, and craueth of
God remission for theyr sinnes, say-
ing: *Domine ne statuas illis hoc pecca-*
tum. Lord lay not this sinne to theyr
charge, alleadging theyr ignorance
for theyr excuse. The bearing of Chri-
stes Crosse, is made by this loue a
sweete yoke, and an easie burden, for
he that is united with God in perfect
loue, sayth in all tribulations wyth
the prophet Ieremye. *Non sum turba-*
tus Domine sequens te pastorem. Iere, 17, 16 Oh
Lord, in following thee my ruler, I
cannot be discomforted.

The true Image to

How we should know when we have
this true and perfecte Image of
loue, and how to vse it.

Chapter. 13.

The saying
of Albertus
of an hum-
ble & fayth
full soule.

Albertus saith, That a faithfull &
humble soule (in manner) abhor-
reth to loue God in respecte of re-
ward or profite, but as God gaue him
selfe freely to mans soule, looking for
no reward, but wylling and desirous
to make man partaker of his blisse:
euen so a perfect louing soule should
giue himselfe seruientlie and freely to
God in loue, with all his strength and
power, seeking no profite eyther tran-
sitorye or euerlasting: but onely to
sette all his affection and loue vppon
God, for his high maiesty, goodnes,
power, wysedome, holines, perfecti-
on and blisse, that he is of by nature.
Wee that loueth God, because he is
good and profitable to him, & because
that principally he should make him
partaker of his ioy and happines: he
may

of Christian Love.

may be convinced, that hee hath but naturall and imperfect love, A very prooffe of love and charity Christ putteth himselfe in the Gospell after S.

John, saying: *Qui habet mandata mea et servat ea illi et qui diligit me.* Ioh, 14, 21

He that hath my commaundements, and keepeth them: the same is he that loveth me. Whereupon sayth Saint

Augustine: Hee loveth God that keepeth his commaundements, not that

S. Augustine in civit, dei.

he is compelled for feare of greete payne, or for covetousnes of joy: but

because the thing that is commaunded is most good and holy as he saith

The love of our neighbour like to the love of our selfe, must be without any respect of

The love of our neighbour must be without hope of reward.

profit and reward, especially if it be true love: like unto him that commaundeth us, saying: *Hec est praeceptum meum,*

ut diligatis invicem sicut dilexi vos. Iohn. 15, 12

This is my commaundement, That ye love one another and I have loved you

There be two evident signes of love towards God in us. The first is,

when we love and gladly praise God in all thinges that please him, what

soever

The true Image

wher they be, whensoeuer, of whom
 wher, and whersoeuer they be done.
 The other signe is: when a man is for
 re in God for all thinges that he dis
 pleasant vnto him, whatsoeuer they
 be, whensoeuer, of whomsoeuer, or
 whersoeuer they be done.

An other rule of loue, our Saviour
 Christ putteth in the Gospel after M.

Math. 22, 37 Mathewe saying: *Dilige Dominum*

Deum tuum ex toto corde tuo, et in tota
anima tua, et in tota mente tua. Thou

shalt loue the Lord thy God wyth all
 thy hart, and with all thy soule, and
 with all thy mind.

With all
 thy hart.

When thou shalt loue
 God with all thy reason, with all thy
 wylle, and with all thy mynde and me-
 mores.

With all thy reason without
 any error, following the wytte and
 vnderstanding vnto the make seruaice

of God: applying our study towarde
 him, and enforcing our whole desire
 to the knowledge & sight of him.

With all
 thy soule.

With all thy soule and obedient wylle, that
 is, when the feare of no transitorye
 euill dyeth vs from his obedience,

or loue of any worldly matters dyeth.

of Christian Love.

eth be from his service. **With all thy**
 mind and memory forgetting all thin- **With all**
 ges that displease God, and setting **thy mind.**
 our mind from all things that lette
 and hinder his love: as injuries don
 unto us, which when they be called to
 remembrance, are as yron left in a
 wounde, which festereth, and letteth
 the healing of the wound.

If wee will obtayne perfect love, **Four** man-
 wee must subdue our reason and un- **ner** of waies
 derstanding vnder the obedience of **to subdue**
 God, and after bys mynde and wyll **our reason**
 foure manner of waies. **to the obe-**
dience of
God.

First, in all things that per-
 tayne to the sayth: wee must obeye
 GOD and beleue him. **Whereof**
 Hillarius sayth: *Soli Deo de sacre-* **S. Hillarius,**
dendum est. qui se salus ponit. &c
 Wee must beleue onely GOD, of
 those things that belong to himselfe,
 for he onely knoweth himselfe.

The seconde way, is to consider
 and iudge euill of our owne selues,
 and well of all other.

The thyrde, is to preferre his minde
 and sentence of our betters and
 superi-

The true Image

superiours, before our vniuersal minde,
and that most specially is to be doone
in matters of religion concerning the
soule. The fourth way, is to bestynde
our iudgement of our owne actions, and al
that belongeth to vs, and to turne it
away our eyes from iudging & behol-
ding of other folkes manners and be-
haviour. Wherevpon sayth Saynt
Bernard: Keepe diligently thy selfe,
and that thou mayst so doo, turne
away thy eye from other mennes
deeds.

The rule of charity toward our
Math. 22, 39 neighbour is, *Dilige proximum tuum*
Mark. 12, 31 *sicut teipsum*. Thou shalt loue thy
neighbour as thy selfe, that is after
the opinion of Saint Augustine. Thy
freend as thy selfe, thyne enemye as
thy freend. And as every man loo-
neth goods and honour, that is good to
himself in body and soule, and escheu-
eth or hateth his owne hurt and do-
mage in any of these foure: so ought
we to loue and be glabbe of all that is
good and of these waies in our neigh-
bour, both freende and foe, and to hate
and be sozrye for their hurt and binde-
rance

of Christian Love.

[illegible]

Cont-4,

A notable
example
how we
should love
our neigh-
bour.

The cruel magd.

uer not golde, but with the spending
of his most precious blood. Where-
fore to honour God: very devoutly is
this of prosperitie, also to forgett this
again when he layeth any crasse
on vs, declares that hee knowes not
what true charitie meaneth; neither
is it well: proued in vs by loue of
freendes onely: for to loue other be-
cause they loue vs; belongeth to na-
ture, and is without regard, vnto
those that thus loue vs; continueth
in grace, and to hate our enemies to
loue, by shewing benefits, pleasures,
and gifts, appertayneth to perfection
and is acceptable in Gods sight. 12/11

Nothing
maketh vs
so like vnto
Christ, as to
loue our e-
mies.

Math, 5, 44

I think there is nothing that ma-
 keth us do like unto Christ our mas-
 ter (who is the very Image of love)
 as to love our enemies; and to be wel-
 pleased with them that revile & speak
 evil of us, yea such as desire to persecute
 continually molestations and injuries
 for this I am sure, the more they
 receive more grace and glory in their
 persecuting us, then in their victori-
 bling falsehood and fraud; if we could

of Christian Love.

Use our selues in so good and blisfult
order, and applye it well for the love
of God.

Thousand enemies and tyrants
much more aduance holy and reli-
gious martyrs, towarde obtaining
theyr enorall yng ioy and glory, then
all their frendes and fauourers coulde
doe, and the more they inflicted tor-
ture and punishment on their bodies,
the more sweete and heavenly com-
fort they receyued in theyr soules: A-
greeting with his wordes, who is the
very authore fountayne of all trueth,
where he saith.

*Beati qui persecutionem patientur, Math, 5, 10,
propter iustitiam: quoniam asserum est 11, 12,
Regnum celorum. Beati estis quoniam
maledicuntur vobis homines, et perfec-
ti varisariis, et dicuntur omne malum
aduersum vos inuentientes, propter me.
Gaudete et exultate: quoniam merces
vestra copiosa est in celis. Sic enim per-
secuti sunt prophetas quod factum est ante
vos. Blessed are they which haue
bene persecuted for righteousness sake:
for theyr is the Kingdome of
Heauen.*

Blessed

3. The true Image

Blessed are ye when men shall re-
vile you, and persecute you, and ly-
ing, shall say all manner of villie
gainst you for my sake; Reioyce yee
and be glad: for great is your reward
in heauen: For so persecuted they the
Prophets which were before you.

The true
tokens of
loue and
hatred.

The very tokens of loue to our
neighbours, are, when we be sorowe for
theyr hurt, payne and aduersitye; as
well our friends as our enemies: and
be as glad with all our hurt, as theyr
profit, health and prosperitie, which I
may say to you are the diuine birds,
and very hard and scarce to be founde.

Christ
saith

Shewen on the contrary, the very to-
kens of hatred, mallice, and enuy are,
when it groweth a man to think well
of his neighbour, or to speake to him,
when it is painfull to heere good of
him, and when he is desirous to lette
and hinder that thing which shoulde
doe him profit, pleasure and helpe, and
diligent to seeke his iniurie & harme,
detracting his good name, and flann-
dering his honest actions. S. Chri-
stoseth saith: That when mallice
hath once gotten entraunce into a
mans

Christo-
sthes words
of enuy and
malice.

of Christian Loue.

mans hart al thinges that are spoken,
hearde or doone, in such fort are ta-
ken and vnderstoode, that they al-
way increase the more mallice and
longer enmitie. If there be any thing
sayde of the enemy that is good, it is
not beleued, or els it is peruerred. If
any euill be spoken, that is forthwith
credited, confirmed and multiplied.
Thus did not Christ to Iudas that be-
trayed him.

A breefe discription of the portraite of Enuie and mallice.

Chapter. 14.

I Had not thought to haue spoken of
this deadly and deuillish Image of
Enuie and mallice, that is sallowe,
pale and wan, because in no wise it
may stande by this glorious Image of
loue, except it be troden vnder y^e fete
thereof: as we see the pictures of the
deuill and persecuting tyrants vnder
the fete of Saintes, to their vtter con-
fuston, rebuke and damnation: but
because Chrysostome betrayed some

G.i.

part

The true Image

part thereof. I thought it not amisse
to adde to the rest, that all men may
see what a cruell monster it is, and
what a sweete comfort diuine lone is.

Mallice
worse then
the deuill

If I should portraye it like the deuill
it is worse then bee: for throught
the deuill fell from heauen horriblye
deformed, and daily his mallice increa-
seth throught the same. If I shoulde
make it like Nero, yet is enuye
much worse then bee: for Nero burnt
but a part of Rome, but thys enuye
hath sette all the whole world on fire,
that it can hardlye bee quenched a-
gayne.

Worse then
Nero.

Worse then
Death.

Compare it vnto Death, and it is
a great deale worse then bee: for it
brought Death into the world, and
banished man from glorious Para-
dise. It slew Abell, and hath wrought
most of all the mischief since the be-
ginning of the world. It was the
worker of Christes death, and yet it
continueth daily more and more
against all his members. It was
the cruell beast that was supposed to
haue deuoured innocent Ioseph. The
Poet Ouid described it like an olde
Trot,

Ouids de-
scription of
mallice.

of Christian Loue.

Wrot, with a leane face, pale & wan,
the teeth blacke, a fiery tongue, the
mouth full of venome, the eyes hol-
lowe, neuer looking right forth, grim
and cruell of countenance, the brest
swollen full of poyson, cruell nayles,
with bloodie handes and many other
evill proportions: but yet hee coulde
not describe it so ill as it is indeede.

And because I would all men shoulde
hate it in great contempt and despite
I will call it vnder the secte of thys
myne Image of glorious loue; as a
monster made of all mischief & wic-
kednes.

It hath the tayle of the Serpent
intraction, backbyting and slander,
wherof is the same Serpent that the
Wise man speaketh of: *Qui mordet* Eccle. 10. 10
in silentio. That stingeth privilye,
with the teeth and prickes of detrac-
tion, slander and backbyting.

It hath the taste and subtilnes of a
floure, through hyprocrisse, for a floure in
the word neuer goeth forth right: but
sometimes on the one side, then on the
other, and wil faine himselfe deade: to
deceiue what he seeth for his pray.

The true Image

Ezec. 13, 4

Quasi vulpes in deserto, propheta in Israel erant. O Israell, thy prophets are like Foxes in desert places. In like manner these envious hypocrites are like Foxes in the wilderness, that walke by subtil wayes, leaste they should be espied, and feigne themselves holy and religious to deceiue the well meaning, yet weake in knowledge. It hath the belly of a Dragon, which is idlenes, full of stinking thoughtes and false imaginations: the breast of a Lyon, proude and disdainfull: the head, partly like death, and partly like the deuill: it hath holes in the side of eyes like vnto death, for it hath neither loue nor feare of God. It hath the left eare like Nero, ready to heare all euill, and the right eare chopt awaie like Malchus, and stopped or closed, that it can heare no goodnes. The mouth is wide, like an open sepulcher or graue, full of filthy bones and carion, & the tongue sharp as a sword, and all on fire as hell: the least spark whereof, is able to set a whole Cittie on fire, and all is venome as a Cockatrice. But the prophet Danie willett, that

Psal. 5, 10.

Iam. 3, 6,

of Christian Loue.

that my glorious Image of diuine
loue, should confound and tread vpon
this ougly monster, saying: *Super a-* Psal, 91, 13
spidem et basiliscum ambulabis, et con-
culcabis Leonem et draconem. Thou
shalt goe vpon this Adder & Cocka-
trice, and this Lyon and dragon shalt
thou tread vnder thy feete. We read
that Moyses, *Verbis suis monstra placa-*
uit. With his wordes he pacified the Eccl. 45, 2,
monsters of Egipt: but this monster
could neuer be contented and appea-
sed. Example hereof we haue in Pha-
rao, who after he was infected wth Exo, 7, 13,
thys deuillish monster: no manner of
thing either of loue or feare could pa-
rifie his minde, or make him conten-
ted with the children of Israell. Be-
ware of this false monster, & soz this in-
tent I haue thus described him, that e-
uery man should be wary of him, and
bitterly despise him. Notwithstanding
many times he wyll transfoyme him
selfe into an Angell of light, by flatter-
ing and dissimulation, and therof spe-
cially beware: but yet may he be kno-
wen easily, if we wil not giue hasty
credence to him. Thus haue I painted
C.iii. this

The true Image

this ongly shende in his colloures, that
myne Image might seme the more
goodly: which I pray you to accept,
albeit I most vnwoorthy and vnable,
haue taken vpon me to shewe forth a
thing of so great and mighty conse-
quence.

*The commendations which Hugo
de sancto Victore, vseth of this
woorthy Image of diuine loue: &
the conclusion.*

Chapter. 15.

Hugo de
sancto vic-
toie, hys
wordes of
loue.

Yet ere we parte, it shall not bee
much from my purpose, to shewe
you what estimation the holpe man
Hugo de sancto Victore made of this
gloious Image of diuine loue: sayth
he. *O charitas, quid dicam de te? quo-
modo laudabo te? si sap:rem te, appreci-
arer te. &c.* O Loue, what shall I saye
of thee, howe shall I prayse thee: if I
felt thee or perceiued thee: I should
some what iudge in my minde what
thou art worth. If I knewe thy value,
I coulde esteeme some price of thee.

But

of Christian Love.

But perchance thou exceedest my
poore habilitie, thy price cannot bee
found by mee, it passeth my small
power: and yet will I giue all that I
haue, and all that I can gett, for thee,
all the subitaunce of my house wyl
I chaunge for thee, all that is in the
poore lodging of my body wil I giue
for thee: and yet when I shall gyue
all, I may well repute it as nothing.
All the delectation of my fleshe, all
the delightes, ioyes and pleasures of
my hart: I wyl gladly bestowe, that
I might haue thee onely in my pos-
selsyon. Thou onely art to mee more
deere, thou onely art to me more pro-
fitable, thou onely art to mee more
sweete, more pleasaunt and more de-
lectable, then any creature beside in
the whole world: satisfying me most
plenciously, sauing and defending
me most surely, and preserving mee
most prosperously, so that I will
speake and shewe to all men of thy
praise. O thou hart of man, which of
these wilt thou chuse: to ioye alway
with this world, or to be alway with
god? The thing that thou louest most

Whether
the hart will
chuse to
liue with
the world,
or with
God.

The true Image

that dost thou rather & sonest chuse,
take good heede therefore thou faint
hart, that either thou redres thy loue,
or els delay thy better electiō. Is there
any thing in the worlde to be loued?
what is there then where the maker
of the world dwelleth? loue therfore
that better place, & thou maist make
the better choyse. Chuse then looue,
for who so hath loue, hath God: he
that hath loue when hee goeth or re-
steth whatsoeuer he doth, his hart
goeth not from God. They that haue
charity, in exhorting other to chari-
tie, they enflame themselues with
with loue: and they shewe not one-
ly inwardly, but also indeede to eue-
ry man, how sweete the loue of God
is, and howe sowre and bitter is the
vnpure and deceiuable loue of the
world. Charity scorneth the glory of
this world, it disdaineth and re-
prooueth the toyling and businesse
thereof, and sheweth what foolishnes
it is, to haue confidence and trust in
these thinges that passe away so light-
ly: it meruaileth at the blindnes of
men, that loue so much these earthly
thinges

The nature
and proper-
ties of loue.

of Christian Loue.

thinges, and wondereth why they do not vtterlie condemne and despyse them. Charity thinketh that thing to be sweete to all men, that sauoureth well and pleasant to her selfe: & well may that thing please them which she loueth, in that she thinketh nothing but what ought to be manifest to all. And thus it discovereth it self where it is, for it will not abide secretly within: but wil needs declare her selfe by outwarde conuersation: O charity, I haue praised thee so far as I can, and still I cast in my minde, if there may bee sayde any more excellent prayse to thy laude. I cannot say whether it be more to call thee God, or to saye that thou didst overcome God: that is more if anie be more, & that gladlie and bodily will I say of thee. Hec Hugo.

Thus prayseth Hugo this diuine Image of loue, take it therefore, and sette it fast vpon the Altare of your hart: and alwayes locking vpon it, consider the goodnes of it, remember the vertue & power of it, and see the manifold meruaylous effects of it.

The meruaylous effects of loue

The true Image

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The meruaylous effects of loue

The true Image

It caused God to make man . it
drew him from heauen to earth . to
redēme him againe from seruitude
of the deuill. It ioyned the most high
and pure nature to the most low and
bile nature, wherin it wrought moſte
miraculous thinges, in rayſing deade
men, healing Leapers and al manner
of diſeaſes. And at the laſt it wounded
Chriſt full bitterly, and ſlew him full
pitiouſly, that our dead ſoules might
be quickened to eternall life. It ray-
ſed him againe gloriouſly for our in-
ſtitution and redemption. It liſted
him to heauen triumphantly, to glo-
rify mankind in his kingdome. It
drew vp Stephen victoriously, and
crowned him with the garlande of e-
uerlaſting happineſſe. It conuerted
ſuddenly Saint Paule, and fired him
ſo faſt to his Maſter Chriſt Ieſus:
that neyther tribulation, anguiſh, per-
ſecution, hunger, pouerty, nakedneſſe,
ſworde, or any other perilles, could
ſeperate him from the loue of Chriſt.
Yea, and it made Paule ſo ſtrong,
that he ſayd more of himſelfe and his
followers.

Rom, 8, 35

That

of Christian Loue.

That neyther death, neither life,
neither Angelles in heauen, nor rule, Ro, 8, 38, 39
neither power, neither good thinges
present, neyther any thinges to come,
neither height nor depth, neither a-
ny creature shall be able to seperate
vs from the loue of God, which is in
Christ Iesu our Lord.

And after them, this loue made in-
numerable people to reiect and cast
away all worldly thinges, and to run
after Christ, not sparing nor fearing
fire, sword, payne, or any manner of
torments whatsoeuer: but gladlye
tooke them with great ioye and ear-
nest desire. yea, it was but a small
thing to them, to forsake theyr best
freendes for the loue of Christe Je-
sus.

And thus not onely in strong
men, but also in women and children
weake & fraile, & in young tender vir-
gins, who were made by this loue
more strong then all the Tytants: so
that they feared neither king nor Em-
perour, but overcame them both in
wylsdomme and strength, in endu-
ring

The true Image
ring more paines then their tormen-
ters could put them to, and so bitterly
confounded them.

O immortall and diuine lone, if I
vniworthye and sinfull wretch, haue
presumed to prayse and shewe thy glo-
rious Image thus rudely, seeing so
many worthy & holye men haue pray-
sed and commended thee, yet nothing
so much as thou art worthy, as them-
selues witnes: pardon my want, and
enter into my soule I beseeche thee, to
kindle it in lone, to lighten it wth grace
to dilate my hart, to stretch out my de-
sire, to open the bosome of my minde,
and to establish thy dwelling place in
the chamber of my soule, that it may
receiue thee **O my GOD**, Father,
Sonne and holy ghost, who art moste
high and onely lone, into my reason,
will and memory, for a continu-
all dweller in me for ever,
more. Amen.

(:.)

THE
DEATH
OF THE TWO
RENOWNED KINGS
OF SWEDEN AND
BOHEMIA.

Happening both in one and the
same yeare and moneth; viz: in
NOVEMBER 1632.

Publikely lamented in a Sermon, held be-
fore a Princely, Noble, and frequent Assem-
bly, in the *High-Dutch* Congregation
at the HAGUE

By Mr. FREDERIKE SCHLOER,
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